

THE ACADEMY.

A WEEKLY REVIEW OF LITERATURE, SCIENCE, AND ART.

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A PURITAN INDEED. By Mary Gray Morrison. Illustration, drawn by Frederic Dillman.

The Excommunicated.

WHEN DAY MEETS NIGHT. A Poem. By Charles W. COLEMAN, Jun.

INDIAN SUMMER. A Novel. Part IV. By William D. HOWELLS.

Do. Do. Do.

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LITERATURE.

The Spirit of Goethe's Faust. By William Chatterton Coupland. (Bell.)

THIS book is thus introduced by its author:

"The present volume consists of a course of popular lectures, and presupposes [in the reader] no previous knowledge of its subject. Description, therefore, naturally forms a large part of the contents. . . . The object I have in view is to excite an intelligent interest in Goethe's work as a whole, to stimulate, rather than to satisfy curiosity. The time, in my opinion, is not yet ripe in this country for a professionally critical work on *Faust*. What is most needed, in England at least, is more readers of *Faust*, not more critics. In Germany, owing to a special privilege, the case is somewhat different. I allude to the representation on the stage of the two parts of *Faust*. Scholars accordingly may always there be sure of a public when addressing themselves to points of detail, or in handling fundamental questions relating to the origin and minute structure of the work. . . . I make no pretence in this small volume to address the forum of trained investigators. It will not escape the eyes of the latter . . . that my own standpoint is eclectic or compromising. I frankly own that continued study has affected a strong early opinion of the integrity of the work. But while unable any longer to see with the enthusiastic eyes of a Hermann Grimm I cannot go the lengths of Wilhelm Scherer, and the disintegrating school. There is, I believe, sufficient evidence of singleness of purpose throughout; but in a production occupying so many years of life, the author's mind was open to fresh suggestions that led to obvious gaps and unmistakable inconsistencies."

The reader of this book is forced to conjecture that it was written in great haste. Only thus can we explain how a man of such culture and intelligence writes a style in general so very careless, sometimes so positively bad. Only to haste can we ascribe a mistake of translation like that on p. 56. There, having quoted the lines—

"This companion purposely I give
Who stirs, excites, and must as devil work"—

a very faulty version from the original,

"Drum geb' ich gern ihm den Gesellen zu
Der reizt und wirkt und muss als Teufel
schaffen."

the author proceeds: "Must as devil work. Mephistopheles is only *seeming* devil, not true malignancy." The true sense is, of course, rather, "Devil though he be, must exercise a creative activity." The composition of the book, moreover, betrays the haste of a writer compelled to prepare a popular lecture for a fixed date, and to fill it out so that its delivery shall occupy a fixed length of time. Sometimes one feels that the book is too much a mosaic of selections from critics and commentators, and sometimes an episodic dis-

cussion is introduced which is plainly not in harmony with the plan declared in the Preface. Take, for instance, those pages at the end of the second chapter about the name Mephistopheles and its origin. Their value in a popular lecture is well indicated by the sentence which concludes the chapter: "Goethe himself did not know the origin of the name." Popular lectures on *Faust* cannot aim at making the hearers better informed than Goethe himself! Then the steady narration in detail of the plot of a work of art, however skilfully done, is to a certain degree tedious perforce. But this tediousness is due to the origin in popular lectures, and Mr. Coupland has lessened it by his intelligence and sympathy.

For, with all its faults, his book is a very useful one. All good libraries should have it on their shelves, and it will be valued by all English students of Goethe. Its marks of haste indicate merely the haste due to the necessity of immediately composing, not the haste of rawness of acquaintance with the subject. It is the work of an earnest student, of an excellent critical intelligence. Not, I believe, that there is here much aesthetic criticism which Mr. Coupland would claim as original. So many labourers have already been at work that originality is difficult; and, moreover, the Preface implies a modest disclaimer of having had original criticism in view. The purpose of the book is to pioneer the way in England for original criticism, to aid beginners, to set forth, so far as may be done in a book for beginners, the chief results of the myriad studies of *Faust* already in existence. In the fulfilment of this task the author displays a sound good sense, which is particularly valuable in a student of commentaries on *Faust*. And, on the whole, what he needed for his purpose is selected and arranged with skill; though, as said before, one has sometimes in reading the work a sense of a mosaic composition, probably not felt by the audience as it came from the lips of the lecturer. It will be observed that free use has been made of the admirable notes of Bayard Taylor, whose translation with its notes remains the most important contribution to Goethe literature by an English writer since Mr. Lewes published the *Life*.

Chapter i. treats of the *Faust* legend, and gives a sketch of what is vaguely recorded of a real man named Faust, and of the rise of a myth concerning him. The myth at length found expression, and took more elaborate form in the celebrated *Volksbuch*, published at Frankfurt in 1587, whence Marlowe derived the plot of his *Faustus*. Marlowe's play, when brought to Germany by strolling English actors, begat a German "people's play" (*Volkschauspiel*), which, in the degenerate form of a puppet play, lasted on until late in the eighteenth century, and exercised, as we know by his own account, a powerful influence on the imagination of the young Goethe. The closing pages of this chapter, in which an attempt is made to divine the real story of the man Faust, are of considerable interest.

Chapter ii. treats of the legend dramatised—by Marlowe, by the "people's play," and by Lessing, in whose plan of a drama on the subject the thought of Faust's soul being saved is first found, though the method of salvation differs essentially from that of Goethe's con-

ceiving. Coming finally to Goethe's drama, we have a sketch of the history of its composition, insistence upon the unity of the whole work, consisting of first and second parts, and an account of the prelude at the theatre and of the prologue in heaven. The remaining eight chapters follow the course of the poem, narrative and quotations alternating with a kind of aesthetic and philosophical commentary.

It is a good characteristic of Mr. Coupland's book, that it treats the whole *Faust* as one work. Enough has been said in English criticism of the defects of the second part of *Faust*; it is now time that something should be said of its merits. Let it be granted that the faults of execution are great, that the tendency to symbolism is excessive and wearisome, that the author has tried to gather too much within the compass of his work, that a great deal is not inevitable—might be said in some other way, might be left out altogether. But how noble was that original conception of the erring human soul, cured by lapse of time and the loveliness of Nature, trained and developed by intercourse with the world, by the desire for Ideal Beauty, by activity for the good of others, by Love! How exquisite is much of the poetry! and even though poetry sometimes fail, the intellectual company of Goethe is the best that modern times can afford; the subjects which interest him are those of prime importance to civilised humanity.

One of the best passages in the book now under review is an explanation and defence of the symbolism of "Helena":

"Of all the puzzles offered us in *Faust*, that in this third act is the most serious, for in this act *Faust* is not only, as Goethe remarks in his prefatory notice, 'the man of the first part; acting on a wider stage,' he ceases to be *man* at all, and becomes an *historical* era, being no other than the age of chivalry. And yet, though *Faust* dissolves into this impersonality, the author quietly represents his position in the "Helena" as a natural development of the first part of the tragedy, with its thorough-going individualism. . . . If we retain our faith in the unity of the poem, relying on the author's express declaration to Wilhelm von Humboldt only a few days before his death: 'It is now sixty years since the conception of *Faust* in its whole extent stood clearly before my mind'—if we accept this unequivocal confession, this, however, must be plainly remembered, that *Faust* means three things: (1) The *individual man*, whose course from youth to the grave is described in outline, engaging our sympathies as only the concrete and personal can; (2) the *generic man*, as we may say, or man as a developing soul whose history is a discipline and a lustration. . . . (3) *Humanity as a whole*, the great ages of the world—a point of view wholly confined to the Second Part, and even there only occasional, but not to be ignored if we would enter into the full spirit of the author.

"Now, in the present act the first and primary aspect is insignificant. The individual drops more out of sight here, for the simple reason that the stage at which the man Faust has arrived is a stage of inward effort, and the outward action, had it been portrayed, would have interested us as little, say, as Faust's ten years of academic teaching. His outward activity was diversified and striking enough at the imperial court—it will be so again; but a period has occurred in his life when the progress is invisible to the outward eye, when he

is occupied in building up in his own bosom an inner world of beauty."

To present in a drama the inward life of man, the struggles of the soul for light in the great complex modern world, was Goethe's aim in the second part of *Faust*; what wonder if there be much that is difficult, much that is at first repellent in such an attempt! But when Goethe has undertaken to teach, it behoves any of us who profess to have undertaken self-culture to listen with reverence. The throng of idle ladies and gentlemen at the emperor's court composedly chatter foolish praise or foolish fault-finding when Helen, when Supreme Beauty, is presented to their gaze. But Faust is rapt with admiration, forgets that Beauty is an ideal, that she cannot be possessed; only feels that he must possess the highest good which he knows—*Wer sie erkennt der darf sie nicht entbehren*. The result of Faust's overhasty action is not immediate success, but he has really taken one more step in the difficult road to his goal, while the composed ladies and gentlemen remain behind.

In an appendix, Mr. Coupland gives the titles of thirty-one English translations of *Faust*, commenting briefly on the value of each of them. The best, in his opinion, are those by Bayard Taylor and Miss Swanwick, and he has high praise for the version of part i., by Charles T. Brooks. We should have been glad of a list of the more important annotated editions of *Faust* in the original, but Mr. Coupland has not supplied one. In notes to his lectures, however, he gives references to editions, commentaries, and essays in periodicals which, taken altogether, largely increase the value of the book. The writer of this notice ventures to advise beginners to get the edition of part i. by Turner and Morshed (Rivingtons, 1882), and the edition by K. J. Schröer (Heilbronn: Henninger, 1881).

T. W. LYSER.

BOOKS ON THE CENTRAL ASIAN QUESTION.

Russia in Central Asia. By Hugo Stumm. Translated by J. W. Ozanne and Capt. H. Sachs. (Harrison.)

Central Asian Questions. By Demetrius C. Boulger. (Fisher Unwin.)

The Coming Struggle for India. By Arminius Vambéry. (Cassell.)

Afghanistan and the Anglo-Russian Dispute. By Theo F. Rodenbough. (New York: Putman's.)

ALTHOUGH still far from its dénouement the great political drama now in progress in Central Asia has already given rise to a special literature of formidable proportions. Nor can we wonder at this when we reflect that in its issue are involved portentous consequences for all mankind. The first Napoleon somewhat rashly predicted that, before the close of the century, Europe would be either Cossack or a Commonwealth. It would be safer to say that, humanly speaking, before many generations the destinies of the world will be controlled either by Anglo-Saxon or Muscovite influences—that is, by the spirit of freedom or of a grinding military despotism. Gloomy forebodings as to the final issue can be harboured by pessimists

alone. Nevertheless, the element of uncertainty, as needs must be in all human affairs, is sufficiently present to endow the discussion of the subject with more than the interest usually attaching to academic exercises.

The four works on our list, written as they are by a German, an Englishman, a Hungarian, and an American, should certainly help the student in arriving at some definite conclusions on the merits of the questions involved. These group themselves naturally in two categories—the abstract question of right and wrong, and what some will think the more practical question as to the material strength of the contending powers. On the first point the American is silent, while the Hungarian and Englishman pronounce themselves emphatically on the side of England, and the German scarcely less so in favour of Russia. But Stumm, a captain of Hessian Hussars, who accompanied the Muscovite expedition to Khiva in 1873, not only contradicts himself, but betrays the rôle of the special pleader in the extravagant language with which he speaks of Russia's holy mission, disinterested motives, honest diplomacy, civilising influences, and straightforward dealings with the Khanates of Western Turkestan. Thus in one place it is "the cries of distress of the ill-treated Jews," treated with such overwhelming generosity in Russia itself, that

"served Gen. Kauffmann and induced him to check the increasing excitement by decisive measures; and the avalanche of Russian might rolled further and further to the south, to the splendid valley of the river Zerafshan, to Samarkand, the summer residence of the Emir of Bokhara, while Said Mosaffar sought to hold back the conquerors by means of crafty agents and deceitful promises."

The suspicion may here be at least permitted that the "avalanche" which swallowed up Bokhara was attracted quite as much by the "splendid" Zerafshan ("gold-dispensing") valley as by the "cries of distress of the ill-treated Jews." Elsewhere the Russians enter the country "not as harsh, vindictive conquerors, but as gentle mediators and true apostles of civilisation"; and although their campaigns were "sanguinary," the "unavoidable severities [wholesale butcheries of men, women, and children] and horrors of war were mitigated and ennobled by principles of humanity which made the Russian soldiers appear, to a certain extent, as the pioneers of science and culture in the heart of Central Asia." Again, we are told that the causes of the Khivan expedition "did not lie in the far-reaching and complicated designs of Russian politics," as "the occupation of Khiva had for centuries [sic] become a social and political necessity." A policy which "for centuries" could foresee such a "social and political necessity" as this will, nevertheless, to most minds probably appear sufficiently "far-reaching and complicated." And the impression will not be weakened when it is added by this blundering special pleader that "energetic action on the part of Khiva was temporarily paralysed by Kauffmann, who succeeded in raising disturbances within the Khanate itself." However, "the forbearance and long-sufferance of Russia had now come to an end." At the

same time, much of this "forbearance and long-sufferance" might have been dispensed with had Col. Markosoff, for instance, not been permitted two years previously, "on his own responsibility" (*l'appétit vient en mangeant*), to push his reconnaissances still further eastward on the Sara-Kamish road to Khiva.

It is significantly added that

"although the instructions given to Markosoff in no wise officially prescribed an expedition to Khiva, it yet appears that Prince Mirsky specially impressed on him the necessity of penetrating as far as he could to the east. The limits, therefore, of his commission were not accurately defined, and the appearance of the Russian troops before the walls of the city was not directly forbidden. . . . The Russians would seem to have been desirous of first awaiting the result of Markosoff's expedition, whose energetic and circumspect [sic] conduct in the previous autumn promised very well for this year."

Here is the clue to the tangled web of Russian diplomacy or duplicity in Central Asia for the last fifty years; and if for Markosoff we substitute Komaroff, we shall see that the events preceding the fall of Khiva in 1873 were merely a rehearsal, *mutatis mutandis*, of the Penjdeh incident of the present year foreboding the approaching fall of Herat or Maimana, or both.

In other respects Stumm's work, the first of a series on Central Asiatic matters promised by the publishers, has a certain value so far as it goes, that is, down to the events immediately preceding the Khivan expedition. Here all information stops, and even the statistical data of population, revenue, industries, agricultural returns, and so forth, are allowed by the translators to remain at the year 1873. The work of translation has otherwise been indifferently executed. The style is often clumsy, unidiomatic and distinctly "German"; and when an attempt is made to break up involved periods, the connecting particles are at fault. German miles and square miles remain unreduced to the mystification of the reader, except in one place, where "one and a half German miles" are said to make "about ten English miles"! Of frequent occurrence are such expressions as "Middle Asian army"; "the fourth of the expeditions," meaning "the fourth expedition"; "Aral-Caspian plateau" and "Turanian tableland" for "Aralo-Caspian basin," or "depression," seeing that the region in question is an area of inland drainage, with a mean elevation of scarcely 300 feet, and falling at its deepest point some 70 or 80 feet below sea level; to all which must be added a chaotic orthography, which is simply maddening. Who, for instance, except a specialist, could guess that *Bajal-Chadshi* stands for *Bait-Haji* on the Atrek? Here the curious form *Chadshi* is specially instructive, and may be commended to the attention of the Geographical Society now endeavouring to effect a reformation in the spelling of geographical names. The barbarous *dsh* represents a compromise between the German *dsh* and the French *dj* for the simple English *j*, while the *ch* (to be pronounced *kh*) is the normal Russian substitute for initial *h*, which never occurs in that language. Thus the Arabic *haji* becomes *Chadshi*, just as the English *Hayes* has become *Ave* in Italian, by suppression of initial *h*

and final *s* supposed not to be pronounced, and by treating *y* as "una *v* codata," a *v* with a tail! After this such forms as *tachesme*, *Tschetschnez*, *Muchamed Rachim* (Muhammad Rahim), *Uest jurt* (Ust-urt), *Jermak* (Yermak), *Rtsichtschoff*, will occasion no further surprise; only *Tschy-kischlar* and *Chikislar* need not have occurred within three lines of each other on the same page, with a third alternative, *Chikishliar*, on the accompanying map. This "Map of Central Asia, 1885," is a good specimen of Mr. Stanford's cartographic work, although the Russo-Afghan frontier line, drawn from Old Sarakhs through Imam Baksh to Khojah-Saleh on the Oxus, is already out of date, so rapidly do events move in a region where commanding officers are encouraged to rectify frontiers "on their own responsibility."

Mr. Boulger's book, a reprint in convenient form of essays contributed at different dates to the *Times*, *Calcutta Review*, *National Review*, *Nineteenth Century*, and other leading periodicals, covers the whole field of Asiatic politics in recent times. These papers, written by a competent hand in a clear, vigorous style, were well worth reproducing at the present juncture, and are the more acceptable that special attention is paid in them to the Chinese element, an all-important factor in the ultimate solution of the Central Asian question too apt to be overlooked even by far-seeing statesmen. At times Mr. Boulger may seem to speak with a certain dogmatism; but his confident tone is fully justified not only by his exceptional knowledge of the matter in hand, but also by the remarkable way in which his forecastings have been repeatedly confirmed by the event. Thus, in the article entitled, "Merv! What Next?" of which he is naturally proud, all its statements having been verified almost to the letter within a twelvemonth of its appearance, he warns the Government that any attempt to settle the Afghan frontier by direct negotiation with Russia will end in failure, adding that "the only way to affect a satisfactory solution will be by an act of assertion on the part of the Amir's lieutenant in Herat, and not by the abortive and lingering movements of an International Frontier Commission. I went on to name Ak Tepeh, or, better still, Sary Yazy, as the most suitable place where Abd-ur-Rahman could station a garrison. At the very moment that I was writing these lines the viceroy was addressing the Amir in complimentary terms upon the measures which he had taken to consolidate his position at Penjdeh. I do not think anyone will at this moment impugn the prudence of these recommendations or the accuracy of these predictions. The Government, however, reversed the mode of proceeding. They did not invite the Amir, and they did enter upon 'direct negotiations with Russia.' The consequences are now patent to everyone. The Frontier Commission can only end in the signing away of Afghan rights north of the Paropamisus, and in placing Russia in a position to take the fullest advantage of the first symptoms of disturbance in Herat" (p. xi.). These lines were penned on May 25, and the concluding "predictions" have again been verified with startling rapidity. On September 12 it was announced by the daily press that the Anglo-Russian Protocol or preliminary agreement had been concluded, practically "signing away Afghan rights north of the Paropamisus." Simultaneously with

this came the news that "the Indo-Afghan frontier is in a very disturbed state, owing to the quarrels between the border tribes," so that Russia is already "in a position to take the fullest advantage of disturbance in Herat," from which she is now separated only by the undefended and indefensible Zulfikar Pass.

And to this pass have things been brought by what Prof. Vambéry stigmatises as

"the unheard of short-sightedness of British statesmen, which has handed over to her [Russia] the very keys with which she can now open, at her leisure, the gate of India; for she is in full possession of all the ways which can bring her to Herat in a comparatively short time, and without any difficulty whatever" (p. 99).

No doubt, in his brilliant essay on "The Coming Struggle," Prof. Vambéry occasionally indulges in somewhat violent language, as when he says that "the public mind of England was swayed by her humanitarian swindling." But some allowance may be made for an author whose voice has been like that of "one crying in the wilderness," ever since his return, in 1864, from his memorable expedition to the Khanates of Western Turkestan. He opportunely recalls his interview in that very year with Lord Palmerston, who complacently reminded him that

"the Hungarians, like the Poles, had a hot brain, and that many generations must pass before Russia would be able to pull down the Tartar barrier and approach the country intervening between India and Bokhara."

He recalls Mr. Gladstone's equally complacent language of 1878: "I have no fear myself of the territorial extensions of Russia—no fear of them whatever; I think such fears are only old women's fears," such sentiments having, nevertheless, already cost the country some millions, besides imposing a permanent burden on the revenues of India, where Gen. Soboleff now tells us that "thousands of natives only await Russia's crusade of deliverance." Some indulgence, we say, must be granted to a man who has had to contend with the amazing stupidity of the "masterly inactivity" school of politicians, a stupidity against which "the gods themselves shall fight in vain."

At the same time it is satisfactory to find such a competent judge looking hopefully to the issue, basing his confidence as much on the moral superiority, as on the boundless material resources of Great Britain.

"Why should we overlook," he asks, "the enormous differences existing between military material recruited from a free country, and led by highly educated patriotic officers, on the one hand, and between the poor slave forcibly enlisted by officers, who, brought up in gambling, debauchery, and the indulgence in dissipations of every kind, can hardly be animated by the noble spirit of freemen. Indeed it is a bitter irony of fate to have to draw comparisons between the abilities of a nation standing at the top of our civilisation, the prototype of liberal institutions for the whole world, the luminous fountain of science and of many glorious achievements of mankind, and of a society noted for its abominable vices, where truth-speaking is an unheard-of occurrence, and where an emperor said that he was only safe with his palace built of granite, which could not be stolen by his dear subjects or his surroundings" (p. 137).

It is curious to find Gen. Rodenbough, after discussing the resources of the two empires, finally inclining to the side of England on the same moral grounds.

"On the other hand," he remarks, "Great Britain can boast of an inexhaustible capital, not alone of the revenues which have been accumulating during the last quarter of a century, but of patriotism, physical strength, courage and endurance peculiar to a race of conquerors" (*Afghanistan*, &c., p. 103).

The author of this volume tells us that its purpose has been "to give as much reliable information upon the cause of the Anglo-Russian dispute, the nature of the probable theatre of operations in case of war, and of the armies of the Powers concerned as could be obtained and printed within a single fortnight." It is surprising that writers, who may be supposed to have a reputation at stake, will accept commissions of this sort from publishers anxious to throw on the market any stuff likely to find a ready sale during moments of passing excitement. The result of this attempt at an impossible *tour de force* is to the last degree unsatisfactory. The "information" scraped together, not always from the most trustworthy sources, and printed "within a single fortnight," so far from being "reliable," teems with inaccuracies and mis-statements of the crudest description. Thus the area of Afghanistan is given at 12,000 square miles; mountains 15,000 feet high are placed in the Sufed-Koh range south of Jelalabad; the Herat river (Hari-rud) is sent with the Helmand to the Sistan swamps; the population of Afghanistan is raised "approximately" to 8,000,000, "the great part of Persian descent"; the Duranis and Ghilzais make an exchange of their respective geographical domains, the former being removed to Kandahar, the latter to Kabul and Jelalabad; the small Kizil-bash community at Kabul is said to "comprise 3,000,000 of Shiah," while the large Tajik element is reduced to 10,000; the "Kafirs" (Shah-Posh Kafirs) are called "Hindus"; the peace-footing of the Russian land forces is given at 663,045 men, of whom 460,494 are "artillery," and this professes to be "approximately from latest (1884-85) returns"; lastly, we have the usual mangling of foreign languages, as in the misquotation of the Roman maxim "inter armes [*sic*] silent leges."

It is noteworthy that in the rather full "List of Authorities" the name of Charles Marvin is conspicuously absent, an omission all the more remarkable since use is evidently made of some of the data originally supplied by that indefatigable and always accurate writer.

Let us ask, in conclusion, is it fair to supply wares of this quality to a public seeking trustworthy information on a momentous question at a critical point, and label them "reliable," although the price may only be "fifty cents"? A. H. KEANE.

A Literary and Biographical History, or Bibliographical Dictionary of the English Catholics, from the Breach with Rome in 1534 to the Present Time. By Joseph Gillow. Vol. I. (Burns & Oates.)

MR. GILLOW has undertaken a work of very great labour. To say that the portion already

printed is inaccurate in some respects, and that it errs both on the side of comprehension and of omission, does not seriously detract from the benefits which all who care for the theological history of the last three centuries and a half are likely to derive from it. We must frankly own that for our own part we set more store by the later biographies than by the earlier ones. Mr. Gillow has not fallen into the snare of using violent language, nor does he sin in the matter of fine writing; but the lives of the Catholic sufferers under the penal laws, so far as they have yet been recovered, are to be found in the works of Challoner, Dod, Mr. Foley, and other students of the same class; and, except for the purpose of handy reference, it does not seem that any great good has been attained by reproducing them. With the Catholics of more recent times the case is different. Many persons who do not belong to the religious body of which Mr. Gillow is a member are anxious for just the sort of information which his pages supply as to the humble and self-denying men of the last and the present centuries who ordered the affairs of the Roman Catholic Church from the time when it ceased to be a popular amusement to go to witness a popish priest hanged, drawn, and quartered, to the period when the Tractarian movement directed all eyes toward the small and hitherto despised Roman communion in this country. These latter lives, though short, are remarkably well written, all sorts of obscure sources of information have been examined; and, as a consequence, many names have been included which a less careful investigator would have overlooked. Of course, Mr. Gillow's book is not perfect. There must have been Roman Catholic writers whose existence has remained unknown to him. Men do not commonly put a declaration of their faith on the title-pages of their books, and during the reigns of the Georges there were many satisfactory reasons why authors should be unwilling to attract attention to the fact that they belonged to an unpopular religion. The Gordon riots, the spirit of which was by no means confined to London, were evidence that the property, and even the lives of those who clung to the faith of pre-Reformation days might, at any moment, be at the mercy of a godless rabble. As an instance in point, we wonder how many of our readers know that Mrs. Inebald, a once popular novelist whose writings are as yet by no means forgotten, was a Roman Catholic. This has been proved by a writer in a recent number of *The Dublin Review*.

A careful examination of Mr. Gillow's volume, which includes the first three letters of the alphabet only, induces the belief that the names of but very few authors have been omitted. We at once turned to the names of W. G. M. Jones Barker, the author of *The Three Days of Wensleydale*, and Edward Francis Collins, who was for many years editor of *The Hull Advertiser*, whose only claim to bibliographical notice consists in a little book he wrote concerning the rosary. We were pretty confident of being able to point out omissions in these instances, but both of them are to be found in their right places.

The quarrels between the Jesuits and the secular priests in England, taking place

at a time of fierce persecution on the part of the state, brought lasting disgrace on all the parties concerned. It is not even now easy for an orthodox Roman Catholic to write upon the matter without giving offence. It is very much to Mr. Gillow's credit that when compelled to touch the outskirts of this very silly quarrel he does so without showing partizanship. Though we consider the latter biographies by far the more useful, we have read the earlier ones with much interest. They prove, when taken as a whole, some things that are not commonly believed. For example, it has been stated that, before the publication of the *Tracts for the Times*, the secession of clergymen of the English Church to the Roman communion was practically unknown, and from this assumed fact sundry conclusions—theological and philosophical—of a sufficiently absurd kind have been drawn. In the present volume we have encountered five or six examples of such change of view on the part of Anglican ecclesiastics of former days, and we are sure that the succeeding letters of the alphabet will disclose more of them.

As a specimen of Mr. Gillow's style, we would direct attention to the touching account he gives in the life of Robert Buckley of the manner in which the Benedictine order was continued in England. Buckley had been a monk at Westminster in the days of Mary. He lived on to 1607, and at the very end of his life handed on the rights and privileges of the old order to two young Englishmen who had become Benedictines in Italy. The act took place in the Gate house. Amid all the squalor and misery of that foul prison was enacted a solemn rite, which must appeal to the hearts of all, whatever be their conceptions as to faith and duty, who have any admiration for the nobility of self-sacrifice. Mr. Gillow's account of Roger Palmer, Earl of Castlemain, is worthy of notice; and he is especially to be admired for having the courage to include that peer's profligate wife (the Duchess of Cleveland) among those whom he considers worthy of a few lines in his catalogue. Contemporary satirists and the modern historians, who mistake their lampoons for history, have persistently ignored the fact that, although Barbara Villiers was despicably vile on some sides of her character, she had several good traits. She was, it would seem, a good mother; and this much is certain, she was kind to the poor and the needy. Mr. Gillow records her large benefactions to the house of the English Blue Nuns at Paris. He tells us also a fact which affords a striking picture of the state of moral sentiment at the time. The duchess was staying in Paris in 1681, and attended the church of the Blue Nuns. After one of the Lenten sermons preached there she herself made the collection, and on the following Sunday her little daughter followed her example. We cannot doubt that the results would be financially favourable to the English recluses.

Mr. Gillow has fallen into the error of saying that Gotham, the village of which the "Merry Tales" are told, is in Lincolnshire. The great Fen county must surrender that honour to the neighbouring county of Nottingham, though we believe there is another claimant in the field—a manor, not a parish,

in Sussex. Shelford House, the Royalist garrison, is also transferred without authority from Nottinghamshire to Lincolnshire. There are several reasons which make it almost impossible to receive the statement that Sir Arthur Aston ever offered his services to Sir Thomas Fairfax. He served the king at Edge Hill, and Sir Arthur was not the sort of man likely to have contemplated with complacency even the idea of changing sides.

EDWARD PEACOCK.

Souvenirs de Jeunesse. Par Francisque Sarcey. (Paris: Ollendorff.)

FRENCH novelists, especially if their reputation be at all of a noisy kind, win their literary way into England rapidly enough. French critics, even when their work is very admirable, win their way much more slowly. There are in Paris critics of fame who are not even names to the general reader in London. But M. Sarcey is an exception. We all remember, and with some pleasantness of recollection, how he accompanied the troupe of the Théâtre Français on the occasion of their first visit to the Gaiety Theatre, how he mirrored back to Paris the impression produced upon us by Sarah Bernhardt, Croisette, Got, Coquelin, Delaunay, and the rest of that delightful company; how he fraternised with the English critics, and how he wrote, pleasantly and with good temper, about the whole expedition and its accompaniments, enlightening thereby, as one may hope, the readers of his *feuilletons* in the *Temps* newspaper.

Now, however, it is not as a dramatic critic that he comes forward, not even in his less known, though still well-known, character as a political writer. Like many another author in this age of print, he has been tempted to publish his personal reminiscences, to take the world into his confidence. And so he tells us, but certainly in no weakly egotistical spirit, about his early training and struggles, which were never of the most crushing kind, and about the successive steps that led him to abandon schoolmastering and take to journalism.

These recollections are of very diverse interest and value. M. Sarcey does not possess that magician's wand which, in the hand of M. Daudet, for instance, will evoke the scenes and surroundings of the writer's childhood, and make us participants in its feelings and pathos. So it happens that we are not very much moved, one way or another, by his account of the various efforts made by his fond father to develop in him a taste for music. Nor does the figure of M. Chev , the enthusiast of a system for teaching to mankind the art of song, impress us as strongly as it might do, perhaps, if delineated by other hands. An artist, in the sense in which a great historian or novel-writer is an artist, M. Sarcey is not. He has not the life-giving faculty. Even when describing the various actors who have played their part with him in the drama of life, he remains more than half a dramatic critic.

Still, after making every deduction of the parts that are less interesting, there is, in this book, a great deal left that is very interesting indeed. M. Sarcey was one of that brilliant band of young students, all looking forward

to education as a profession, who met at the Normal School in Paris between the years 1848 and 1850. Never, perhaps, had the washings of competitive examination discovered so much intellectual gold in this human clay of ours. A very goodly proportion of the men who made themselves a name in literature during the Second Empire were there. The roll of the successful competitors who entered the school with M. Sarcey is particularly striking. M. Taine came out first at the examination, About second, M. Sarcey fourth. Paul Albert, the literary historian, was among the number. Of older students who were still in the school, we may name MM. Weiss, Assolant, Yung, Challemlacour, all thereafter to be variously known in literature or politics. Prevost-Paradol, whose dexterous and swift pen, at play with the difficulties of the censorship, was to be the torment of the Emperor's government, and whose career of promise was to be sadly cut short by his own act—Prevost-Paradol entered the following year. Sainte-Beuve, now many years ago, described the life at the school, in criticising M. Taine's *History of English Literature* (*Nouveaux Lundis*, vol. viii.). But Sainte-Beuve's was naturally only a sketch. M. Sarcey's is a picture, and on a larger scale, and by an eye-witness. Here the interest of his book culminates. There is a pleasure in watching these fine eager young fellows gambolling at the starting-post before they set off on the great race of life. And a pleasant time they seem to have had, as fine young fellows should. The regulations of the school allowed a large latitude of time and study, an intellectual freedom in some ways akin to that of our own universities. So debate ran riot. The clang of discussion was in the air. Argument resounded. But lightly, brightly, pleasantly, good temperedly—and interminably. "These conversations became almost our sole occupation," says M. Sarcey, speaking of the work—or play—of the third year.

"It was About who was the flame and soul of our section. I have since been in a position to hear most of those who in Paris have acquired a reputation as talkers; but nothing can shadow in my memory the recollection of that winged, sparkling talk of his, of that intellect in constant activity, of that corruscation of bright, true, and witty sayings; of that constant outflow of new ideas, unexpected juxtapositions, fantastic stories and student legends—legends in which his imagination played freely, gaily. . . . It seemed, whenever he came into a room, as if the temperature became suddenly higher by ten degrees."

The "section" here spoken of consisted of About, M. Sarcey and three other students, and their talk was incessant. The students of other sections used to come in for holiday. Paul Albert would arrive "asking for the hospitality of a conversation. 'They are a set of idle fellows in my section,' he would cry. 'They are always at work.'" M. Taine, too, would come, when he judged that the time of leisure had arrived, "for Taine did everything by rule and measure, and we knew him to be incapable of any act of folly unless he had reasoned it out beforehand, and could justify it to himself." M. Taine, indeed, was an exceptionally serious person among his lighter companions.

"Though we took a pleasure in sometimes teasing him," says M. Sarcey, "in reality we felt for him more than mere liking; our feeling for him was a mixture of admiration and respect. That incessant, passionate labour, which took away in nothing from the breadth of the intellect, the liveliness of the imagination, the amenity of the character, confounded us with astonishment. There was no branch of study that he had not pursued to its last confines. He was a living dictionary, whom we consulted incessantly—a dictionary that suffered us to turn over its pages with the largest and most friendly good nature. . . . He was not a talker of the same kind as About: he said no smart things. But when he expounded any matter, it was with a clearness, an abundance, and a choice of words altogether rare. He spoke gently, without any gesticulation, and in a monotonous and colourless tone. He had nothing of the orator. . . . Everything in his face and person bore testimony to a steady, undaunted tenacity of character. No one has ever willed more ardently and patiently than he."

M. Sarcey's professorial career can scarcely be pronounced happy. Successful as regards the instruction imparted to his pupils, it may have been; successful as regards his own position and advancement, it certainly was not. He quarrelled from the first with the "administration," and quarrelled with his superiors very often. Of course the "administration" was wrong. The "administration" always is. But then, unfortunately, it had the whip hand. So by the time M. Sarcey had preached startling novelties in a time of full reaction, had petitioned only too puntingly against an order from the ministry enjoining shaving on all the professorial staff, had presented himself before the board of examiners in a red striped shirt, had had a battle royal with an inspector-general, to say nothing of other minor acts of rebellion—when M. Sarcey had done all this, it was about time that he should leave government pedagogy. And so he did, and took to journalism, greatly to his own advantage and to the advantage of those among us who read and enjoy his dramatic *feuilletons*. The whole story may be found pleasantly and amusingly related in these Recollections.

And what is the main moral of the book?—for a book, like a fable, ought to have a moral. Not that clericalism is a noxious weed, though M. Sarcey is clearly of that opinion, in spite of the fact that the clericals, who water the weed, seem to have treated him with great courtesy and kindness. Nor yet that the "administration" is imbecile, for that would be too self-evident for a moral. Nor, again, that the members of the French magistracy are so tainted with hypocrisy and arrogance as to deserve social ostracism, though this, too, is a point on which M. Sarcey feels strongly. No, the moral is not here. It is not even an unconscious moral, as, for instance, that a very able man, for all his great ability, may have a lurking prejudice or so somewhere in his mind. All these are what may be called the minor morals of the book. Its greater moral is a better one, and M. Sarcey shall speak it in his own words:

"There is one lesson," he tells his daughter in a dedicatory epistle, "which I hope you will carry away after reading this book. I have worked a great deal, my child, and I still

work enormously. One must work in life. There is nothing but that of good and true in the world. . . . The secret of happiness is to be found in cultivating one's garden, . . . however small that garden may be."

French critics are fond of accusing us English of moralising over much. But they moralise in France too sometimes, and not badly.

FRANK T. MARZIALS.

NEW NOVELS.

Sisters-in-Law. By Lady Margaret Majendie. In 3 vols. (Bentley.)

As in a Looking-glass. By F. C. Philips. In 2 vols. (Ward & Downey.)

The Scarlet Cord. By Hamilton Seymour and Keith Robertson. (Edinburgh: Paterson.)

The Rise of Silas Lapham. By W. D. Howells. (Edinburgh: David Douglas.)

A Limb of the Law. By Edward Rae. (Wynman.)

Aulnay Tower. By Blanche Willis Howard. (Boston: Ticknor; London: Trübner.)

If there is nothing strikingly original in Lady Margaret Majendie's *Sisters-in-Law*, the story is at any rate much more readable than many with greater literary pretensions. It hangs a little, perhaps, in the first volume, but after that it is extremely entertaining, and marked by much freshness. There is a double love story running through the novel; and it is not often one meets with more thoroughly genuine and lovable characters than Jack Bevan and his wife Garda, and Lily Loughton and her lover Lord Carlton. If the peerage produced many specimens like this nobleman it might laugh at the cry for its abolition. He is thoroughly straight, generous, and open in all his relations; and the manly and yet tender part he acts towards the broken yeoman Will Curtis, is instrumental in saving more than one life, and restoring hope in those who had abandoned it. The devious and painful course of his lordship's wooing of the apparently thoughtless, but sterling and emotional Lily, will be traced by the reader with much interest. Now and again Lady Margaret Majendie rises to a good vein of description, as when she deals with the miseries of Curtis's household, and at a later period with a storm at sea. Altogether, this novel has been well conceived and excellently carried out, while its pleasant style induces no feeling of weariness on the part of the reader.

As in a Looking-Glass is an essentially bad book. I wish it had not been necessary to say this, as it is written with much sprightliness. But it is of the earth earthy, not to say of the devil devilish. If one could really believe that Lena Despard is a true representative of any section of London society, then that society is in even a more disgusting condition than its worst enemies believe. Mrs. Despard is a woman who has been twice married; and when asked whether her husbands are both dead by the husband of another woman, she remarks, "I longed to say no: they are both alive and kicking." The shameless intrigues in which this creature indulges furnish something new and original

even in the annals of infamy. She keeps a paramour in chambers at the Albany by means which are both low and disgusting; takes £500 from an old married baronet, whom she lures from his wife's affections and then casts off; and, finally, she inveigles a rich Scotch laird into marriage. Her previous career being all exposed to her husband, she kills herself under the disgrace, and we are asked to believe that she had a real affection for him! All the circumstances contradict this. The Ethiopian does not so readily change her skin, nor the leopardess (for such Lena Despard is) her spots. The novel is vulgar and disgusting, and, in some respects, worse than any of M. Zola's; but, in the present temper of the novel-reading public, it will probably be read all the more on that account.

The Scarlet Cord, described as a medical love-story, is sensational enough to satisfy the most exigent taste in this respect. The leading character, Dr. Francis Boyd, supplies something new in the tortuous paths of chicanery and villainy. He persuades a poor but beautiful girl in the north of England to leave her home, and, after a secret marriage, to proceed with him to London. He soon becomes known as a fashionable doctor, for he is both handsome and intellectual looking; and, becoming enamoured of Lady Millicent de Vere, he resolves to put his wife Madeline out of the way. He feels that he can rise still higher in the social scale if married to such a woman as Lady Millicent. Dr. Boyd discovers a system of "painless death"; and he puts it into practice upon his own father, a ticket-of-leave man, who returns to England at a very inopportune moment for the fashionable physician. The villain then abandons Madeline, and elopes with Lady Millicent, with whom he contracts a bigamous marriage in Scotland. They cross over to Paris; but at length the coils of fate begin to wind about him. His crimes and villainies are all discovered, and the shock acts disastrously upon Lady Millicent. When she can no longer withstand the evidence against him, she seeks him out at the roulette tables of Monte Carlo. She comes upon him as he is leaving that notorious gambling hell, having not only lost all his money, but his wife's jewels as well, which he had purloined with other property. The outraged wife plunges Boyd's own dagger into his heart; and when his body is discovered, the case is reported as another in that long list of suicides with which Monte Carlo is associated. Lady Millicent afterwards settles down in Paris as Madame de Vere, and with her enormous wealth founds a home for the rescue of lost girls, which goes by the name of "The Scarlet Cord." Of course, the book presents us, among other characters, with truly faithful lovers of both Madeline and Lady Millicent, but they are not in the running as against the handsome villain. The book is not particularly noticeable from the literary point of view, but it is quite as interesting as many of the "shilling dreadfuls" now so much in vogue.

Mr. Howells has achieved a triumph of character-drawing in his sketch of Silas Lapham. There may not seem much that is noble or romantic in the career of a mineral

paint manufacturer; but, notwithstanding the commonplace nature of his surroundings, there is a good deal in Lapham that reminds one of Abraham Lincoln. He is of the same straight, stern, honest type, a man quite incapable of a mean action in himself, or of taking advantage of the weakness or misfortune of others. He has also a shrewd native wit, and a considerable share of originality. Yet the drawing of Lapham by no means exhausts the merit or interest of the book. He has two daughters, and there is a touch of real tragedy in the love story in which they are both concerned. One is young and pretty, the other clever and somewhat plain, yet it is the latter whom Tom Corey loves, when everybody has credited him with an affection for her sister. Both sisters behave bravely on the discovery of the mistake. There is little need to praise Mr. Howells's style. He is one of the best living writers of American fiction; and this work sparkles with wit, while it is far from being destitute of those higher qualities which the author is known to possess. ✓

A Limb of the Law treats of a set of sorry rascals whose deeds were not worth chronicling. The heroine, Miss Law, is supposed to have been brought up as a lady, yet on the very second occasion on which she meets "Captain" Daniel Carr, the chief of the band of scoundrels who live by preying on the community, she calls him "Dear Danny," and allows her head to recline upon his shoulder. If it were necessary one could point out numberless inconsistencies of character and defects in the working out of the story, but "the game is not worth the candle."

Aulnay Tower is a narrative of love and war, the scene being fixed in France during the time of the Franco-German War. We must leave the reader to trace the romance attaching to the history of a beautiful young French countess and a handsome lieutenant in the German army; but we may just say that the story ends as all such stories should. Miss Howard writes a very easy and graceful style, and this volume may be read with genuine interest. G. BARNETT SMITH.

BOOKS OF TRAVEL.

Wanderings in Distant Lands. By B. E. E. (Printed for private circulation by the Army and Navy Co-operative Society, Westminster.) Is it meet and justifiable to take note of unpublished literature? This is a nice question; but it admits of an answer. If unpublished books are worthless, they must be ignored; but if a privately printed work should contain good matter, record new facts, or be in any sort valuable and pleasant, it surely may, without prejudice, be reported to that outside world which otherwise could know nothing of its existence. Such a book has lately fallen in our way. It is the verbatim reproduction of a traveller's diary; and, as such, its artless familiarity of style and its entire freedom from "reading up" and "padding," make it very agreeable reading. The writer of this diary (she evidently would not care to call herself an "author") came home from Canada by way of round the globe, treading the same paths that have been trodden by many another tourist, and seeing the same sights which have been described by various professed travel-writers.

Mormonland and Salt-Lake City, "Frisco," the Sandwich Islands, Japan, China, Java, and Ceylon, were each visited in turn. In all this there may be nothing very new; but B. E. E.'s way of seeing and telling is keen and lively, and she had, moreover, the good fortune to witness at least one natural phenomenon of unusual splendour. The great volcano of Hawaii is famed for its tremendous eruption of 1880 and 1881, when the lava flowed for a distance of sixty miles—the first thirty miles being covered in ten hours, and the remaining thirty at the rate of three miles a month. Two years had elapsed since that event, and ferns were growing on the crusted stream, when B. E. E. and her husband walked over it on their way to Mauna Loa, the summit whereof towers some ten thousand feet above the two lower craters, or "fire-lakes," which were the object of their pilgrimage. Arriving overnight at Volcano House—apparently a sort of "Grands Mulets" shelter—they could see the ruddy glow from these lakes, two miles and a half distant, lighting the darkness "like the flames from a burning city." What the lakes were like on closer acquaintance must be told in B. E. E.'s own words. They went first to the farthest basin, which is surrounded on three sides by high, precipitous bluffs.

"The lake itself looks like a huge sheet of molten lead, and is of a blackish colour, and all over its surface are seen bright red fiery cracks, for ever changing their shape and position. As we sat watching, one of these cracks opened out into a blood-red pool, from which issued a fountain of fire, throwing up red-hot lava-spray to a height of fifteen or eighteen feet. Nearer to the bluffs there rose a smaller fountain, surrounded on all sides by brilliant red fissures. We were loath to leave the spot; but our guide, anxious to get us over the space intervening between the two lakes while daylight lasted, urged our departure. As we left, we passed a natural lava chimney, from which issued volumes of smoke, and presently we found that we were standing over a great lava-cavern, the interior of which was like an enormous furnace at white-heat, the roof being hung with red-hot stalactites of lava. Passing on, we soon reach the next lake, gathering by the way some specimens of Pele's hair, a fine hair-like substance, not unlike spun glass, which is, in reality, a lava-formation, and derives its name from Pele, the lava goddess. And now we sat ourselves on the top of the bluffs, feasting our eyes on this magnificent spectacle. . . . Daylight is fast dying, and the outline of the surrounding crater walls grow dim. The lake looks leaden, save from the innumerable red fissures by which it is traversed in all directions. In one moment the whole scene changes. A fierce bright light illumines the circuit with a ruddy glow, and simultaneously a fountain of fire bursts forth, throwing up showers of sparks. As the bright particles fall on the dark, moving surface, the flames greedily devour masses of black lava, which leave huge pools of liquid fire in their wake. Then, as suddenly as it burst forth, the whole burning mass dies out, and becomes coated with a black film, and night once more reigns. A few minutes later, and a still stranger phenomenon occurs. Dotted about the lake are three lava islands, which we supposed were solid upheavals from the base of the fire-lake; but, to our surprise, the middle one began to heave, and in a few seconds this huge lava-rock turned a complete summersault, so proving that what appeared to us as islands were floating bergs. It is difficult enough to imagine a berg of livid fire, and quite impossible to give an adequate description of it. The blaze of light was dazzling; and as if this abnormal upheaval had given a sudden impetus to the hundreds of cracks that starred the surface, the whole lake appeared in one moment as a sheet of flame."

B. E. E. concludes her diary by dedicating to her personal friends this her "first, last, and only literary effort." The above extract shows how well she can describe, and how much she has seen. With but little necessary pruning, the book might well be given to a wider circle

of readers, and give pleasure and instruction to thousands.

North France. By C. B. Black. (Edinburgh: Black.) Is this merely a new edition, or is it the first completion of the book, one half of which (North-West France) we have already seen and used? There is not a word of announcement or preface. On the whole, this guide would probably prove the best for the ordinary tourist. Joanne is no doubt of a much higher order, but lately we have become disgusted with his pernicious laudation of many stupid, commonplace spots, which traditional French taste admires. The rule should be—never trust a French guide for scenery or an English one for art or architecture. Baedeker, as all the tourists seem to admit, combines correctness, fullness, and brevity, but is in some districts scanty, and a little dry. Black's *North France* has several merits. The maps are numerous, and well selected. They are clear and sightly, but, as we have found, not always safe to walk by. Excellent and unmistakable directions are given for each place, which will meet every difficulty of the stranger; and this is after all the main use of a guide. Much of the book is naturally founded on former works, but much is original, and seems carefully done. The writer seldom commits himself to praise or run down any place or sight. Perhaps it is just as well. France is a vast country, with many deservedly, and also many most undeservedly, famous show-places, and also with simply innumerable bits of choice architecture and lovely scenery scattered about and passed over by the traveller who follows his blind guide. To compile a proper guide book would require the labours of several first-rate savants and artists, some years of time, and enormous expense. Till this is done, we must travel mainly on speculation; and for this we require no more than Mr. Black gives us, and, indeed, much less. While noting that he has honourably tried to abstain from the old-fashioned padding—gushing sentiment, poetry, historical rumination and twaddling legend—to the love of which the British tourist was trained by Murray in days of old, he indulges now and then (as in inserting King William's account of the Battle of Sedan), nor would it be difficult to abbreviate the book by a third, in pruning the sentences. The one serious failing of the author is his entire ignorance of architecture. From other sources he has very properly borrowed much, but, of course, nothing can supply the want of technical knowledge. Hence the student of architecture will find himself puzzled and worried at every town by the strange misuse of technical terms. For instance, at Peronne, we find "dungeons and casements, one of which is said to extend three miles underground," &c. The pitiful eighteenth-century spire at Treguier is "magnificent," while the cloisters are dismissed with bare mention. Yet, for un-restored perfection of loveliness they afford three or four pictures worth walking leagues to see. But they are so hidden away and hard to get at that surely Mr. Black never saw them, for he seldom fails to note what is really good. He may talk wildly at Laon of the "mullion work" at the top of the towers, and describe the "interior as a splendid pile of masonry lighted by three magnificent circular and four oblong windows," he may miscall the fine early west towers of St. Pol, "two Lichfield-like spires," he may pass too quickly from the precious little city and chateau of Vitry to Mme de Sevigné's best parlour—but the British tourist will be little the worse for that. He will find all he really wants, expressed in words which he can understand; and more than all, when he wants to see anything, Mr. Black will tell him how to get at it.

Notes of a Tour from Brindisi to Yokohama, 1883-84. By Lord Ronald Gower. (Kegan Paul, Trench & Co.) About two years ago Lord Ronald followed the example of his elders by writing a volume of *Reminiscences*, which met with a success that was not undeserved. The style was lively, and the general public were introduced at first-hand authority to marble halls and the dwellers therein. We do not think that his "obliging publishers" will have furthered his literary reputation by the present booklet, of which the best that can be said is that it is charmingly printed. The author takes as his motto an anonymous statement that "voyager, c'est apprendre." He would have done better to read Bacon's essay on "Travel." The advice there given would have taught him that the profit of a foreign tour consists as much in what one brings as in what one finds. Egypt, India, Ceylon, and Japan are now such beaten ground that we expect from one who undertakes to describe them in print something more than commendation of hotels and body-servants. Of original reflections, here is a sample: "By 'Araby the Blest' did Milton refer to Ceylon? Probably, as before the Portuguese occupation it was under Arab rule." Lord Ronald expresses a very unfavourable opinion of Murray's Guide, written by the late E. B. Eastwick, whose orthography is no doubt "advanced." But Eastwick would have saved him from the assertion that "Hodson took prisoners the sons of the kings of Oude"; and from spelling "Chandui Chouk" and "Jumna-Musjid." Altogether we cannot recommend this book, despite its pocket size, to "travellers making a similar tour."

"THOROUGH GUIDE SERIES."—Scotland. Part I. Edinburgh, Glasgow, and the Highlands. By M. J. B. Baddeley. (Dulan.) This is in substance a new edition of the "Thorough Guide" to the Highlands by the same author, originally published in 1881. While the area has been slightly limited on the North, it has been extended on the South, so as to give fuller details about the Lowlands. At the same time, the number of maps and plans has been augmented from twenty-nine to thirty-seven; and the excellent system of tinting to show elevation has been carried out with additional clearness. A somewhat careful comparison of the two editions shows that almost every page has undergone revision where needed. The ascent of Ben Nevis is a good example, where we have been especially pleased to notice the excision of a most inappropriate misquotation from Virgil. We have also observed with satisfaction that Mr. Baddeley is not too proud to take the advice of his critics in the matter of pruning his own early luxuriance of flippancy.

NOTES AND NEWS.

LORD TENNYSON'S new volume will not, we understand, contain any piece of great length, but several small poems that have not yet been published.

A NEW and important poem by Mr. Robert Buchanan will be published in a few weeks by Messrs. Chatto & Windus. With the exception of the volume of reprinted pieces issued some three years ago, under the title of *Ballads of Life, Love, and Humour*, Mr. Buchanan has issued no poetical work since the anonymous publication, ten years ago, of *White Rose and Red*.

ON October 1 Sir John Lubbock will unveil a statue of Sir Josiah Mason at the Mason College, Birmingham. The college is now completely equipped with a faculty of arts, as well as the original faculty of science. The address on the re-opening of the college for the session

1885-6 will be delivered by Prof. Sonnenschein, the chairman of the Academic Board.

THE most interesting announcement hitherto made for the forthcoming season is *Alice's Adventures Underground*, by Lewis Carroll. It is a facsimile of the original MS. which was afterwards developed into *Alice in Wonderland*, with twenty-seven illustrations by the author. It will be published by Messrs. Macmillan.

MRS. MOLESWORTH'S book for this Christmas will be called *Us*: an old-fashioned story. Like the others, it will be illustrated by Mr. Walter Crane.

MR. AUSTIN DOBSON is writing an introduction to the facsimile of the *Vicar of Wakefield* which Mr. Elliot Stock will publish shortly. It will bring together much scattered information concerning the first publication of the book, and attempt the rectification of some hitherto doubtful points and dates. It will also be accompanied by a full bibliography.

THE second volume of Mr. Barry O'Brien's *Fifty Years of Concessions to Ireland* will be published by Messrs. Sampson, Low & Co., on October 1. The complete work is an account of the remedial measures passed by the British Parliament for Ireland between 1831 and 1881, with such reference to antecedent history as may serve to elucidate the main narrative. The subjects dealt with in the forthcoming volume are the Encumbered Estates Act, the Irish Reform Act of 1868, the Church Act, the Land Act of 1870, the Intermediate Education Act, the Royal University, and the Land Act of 1881. This volume also contains a general history of the agrarian war in Ireland from 1761 to 1881.

MR. GORDON BROWNE has designed over one hundred illustrations for a new edition of *Gulliver's Travels*, to be issued shortly by Messrs. Blackie & Son, as a companion volume to the *Robinson Crusoe* of last year.

A NOVEL by Mr. Grant Allen, entitled *Babylon*, will be published immediately by Messrs. Chatto & Windus. The title-page reveals that he was also the author of *Philistia*.

Sardinia and its Resources is the title of a work by Mr. Robert Tennant, late M.P. for Leeds, which will appear immediately. It is the result of a prolonged visit to the island, and contains a complete account of its physical, political, and social condition at the present time. The work, which has a map and a number of illustrations, will be issued by Mr. Stanford.

THE next number of the *Contemporary Review* promises to be one of more than ordinary interest. Cardinal Newman writes on "The Development of Religious Error," the Duke of Argyll on "The Land Question," Mr. G. Baden Powell on "English Money in South Africa," Mr. Stansfield on "The Liberal Programme," and Lady Brassey on "The Last Voyage of the *Sunbeam*."

PRINCIPAL TULLOCH will contribute a paper on "The Church of Scotland and the General Election" to the October number of the *Scottish Review*.

MR. W. CAREW HAZLITT has made many marginal notes to his edition of Brand's *Popular Antiquities*, chiefly from old plays and poems, and other out-of-the-way sources of information; and he will contribute to the next number of the *Antiquary* the first of several papers on this subject. Mr. J. H. Round will also write, in the same journal, a paper on the "Open Field System in Herefordshire."

THE October number of *Walford's Antiquarian* will contain a paper by the editor on "An Unknown Portrait of Shakspeare," alleged to have been painted while the poet was in his last illness. The portrait will be reproduced in facsimile by a new photographic process.

THE October number of the *Scottish Church* will contain papers on "The Church and the Elections," "The Highland Question," "Scotch Literature in the Stuart Period," "Among the Good Wesleyans," and "To Norraway over the Foam—a Summer Flight."

MR. G. MANVILLE FENN is writing a new serial story for *Cassell's Saturday Journal*. It is entitled "The Affair Next Door," and will be commenced in the first number of the new volume published early in October.

MESSRS. HURST & BLACKETT have in the press a new work by Mrs. Florence Caddy, entitled *Footsteps of Jeanne d'Arc*: a Pilgrimage. The same firm will publish, during October, *The Beauty of the World*: a Story of this Generation, by Mr. A. J. Duffield, in three volumes.

MESSRS. BICKERS & SON'S announcements include *Historic, Romantic, and Legendary Tales from Sir Walter Scott*, selected and arranged by W. T. Dodson, with twelve illustrations in permanent photography; and *Prose Masterpieces of Modern Essayists*, comprising twelve unabridged essays by Irving, Laub, De Quincey, Emerson, Matthew Arnold, John Morley, Lowell, Carlyle, Macaulay, Froude, Freeman, and Gladstone, with twelve portraits in permanent photography.

MR. G. MANVILLE FENN has two books in the press, to be published by Blackie & Son. The one is entitled *Brownsmith's Boy*; or, Romance in a Garden, and the other, *Patience Wins*, which is a narrative of factory life in the Black Country. The same publishers will also issue *The Congo Rovers*: a Tale of the Slave Squadron, by Mr. Harry Collingwood.

MR. D. NUTT will publish immediately a new text of St. Anselm's *Cur Deus Homo*; Eadmer's *Vita S. Anselmi*, which has not been reprinted separately since the sixteenth century; Exercises to accompany Beyer's German Grammar for science students; and a Middle-Irish version of the Ulysses legend, edited for the first time from the Stowe MSS., with translation, introduction, and glossary, by Prof. K. Meyer.

MESSRS. T. & T. CLARK, of Edinburgh, announce: *History of the New Testament Times*, by Prof. E. Schürer Giessen, translated by Miss S. Taylor and the Rev. P. Christie; *Short Studies on Great Biblical Subjects*, for the Use of English Readers of the Bible, by the Rev. Dr. Charles H. H. Wright; *Nature and the Bible*, by Prof. F. H. Reusch, translated by Mrs. Lyttelton; *Commentary on the Acts of the Apostles*, second half, by Prof. T. M. Lindsay, of Glasgow; *System of Christian Ethics*, by Prof. J. A. Dorner; *Frank's System of Christian Evidences*, *Lechler's History of the Apostolic and Post-Apostolic Times*, and *Present-Day Theology*, by the Rev. Alfred Cave; *Commentary on St. Paul's Epistles to the Corinthians*, by Prof. F. Godet; and *A Treatise on the Law of Bankruptcy in Scotland*, by Henry Goudy.

MESSRS. MACMILLAN announce in their "Primary Series for Beginners," an illustrated edition of Hauff's *Die Karawane*, with notes, &c., by Dr. Herman Hager, of Owens College, Manchester.

WE are sorry to hear that the present Lord Chelmsford has been persuaded not to publish the collection of anecdotes which he has made about his father, the former Lord Chancellor. The world has not too many good sayings, and cannot afford to lose Thesiger's store. The following are reported as a sample. Some of the judges were at a dinner at which the Chief Baron was present, when one of them, looking for the pepper, said, "I can't think what's become of my castor." "Well, never mind, take Pollock's," answered Lord Chelmsford. He was once asking a Liberal elector for his

vote, and the man replied "I wouldn't give it you, even if the Old Gentleman himself was the other candidate." "But if the Old Gentleman shouldn't stand, sir, I do trust that you'll support me."

A NEW novel by M. Fortuné de Boisgobey, entitled *Violette Bleue*, is announced by M. Plon for immediate publication. The same publisher will shortly issue a new story by "Henry Gréville," called *Clairefontaine*.

M. ANDRÉ COCHUT, honorary director of the Mont-de-Piété of Paris, has communicated to the *Temps* some facts, hitherto unknown, relating to the life of Béranger, which he has discovered in the records of the establishment. It seems that the July government, being under obligations to Béranger, appointed him to the oddly inappropriate post of superintendent of the warehouses of the Mont-de-Piété, with a salary of 6,000 francs. After a few days' experience of the duties, the poet perceived that the place was not to his taste, and induced the government to appoint one of his friends, Benjamin Antier (also a song writer) in his stead.

WITH regard to the alleged deficiency in the collection of MSS. purchased by the Italian Government from Lord Ashburnham, the *Rassegna* of September 10 contains a long letter from Prof. Villari, who was the agent employed in the purchase. The explanation given is substantially the same as that which we quoted from the *Nazione* last week—viz., that the collection was bought *en bloc*, and that, although the Libri Catalogue was reprinted in order to give a general idea of the extent and character of the purchase, it was well understood not to be accurate in all details. Prof. Villari adds that although, if this catalogue be taken as the standard, there are thirty-nine codices missing, the deficiency is more than counterbalanced by the presence of ninety-four codices which were not catalogued.

THE literary society (Ucheno Drushtvo) of Belgrade intends, in co-operation with several scientific and artistic bodies, to celebrate, on September 20 and 21, the fiftieth anniversary of the beginning of the literary career of the Serbian poet and dramatist, Matija Ban (one of whose tragedies, "John Hus," was noticed in the ACADEMY of May 10, 1884) and also of the poet George Maletich. Invitations to the celebration have been sent to the following, as literary friends of the Serbs:—The Rev. W. Denton, Mr. A. L. Hardy, and the three Ilchester lecturers, Mr. W. R. Morfill, Mr. W. R. S. Ralston, and the Rev. A. H. Wratislaw.

AMERICAN JOTTINGS.

THE Rev. H. R. Haweis will be in America in October, November, and December, on a visit to President White, of Cornell University, and Mr. Courtland Palmer, of New York. He will deliver two sermons before the University of Cornell. He will then, between October 18 and the end of the month, visit Canon Ellegood at Montreal; and he intends to lecture at Montreal and Quebec previous to his departure for Boston and Philadelphia, where he will deliver six lectures on "Music and Morals." On December 8 he will deliver a discourse before the Nineteenth Century Club, New York, at the special request of Mr. Courtland Palmer; and about December 17 he will return to England to conduct his annual series of Evenings for the People, at St. James's Church, Marylebone, London.

MESSRS. HOUGHTON, MIFFLIN, & Co., of Boston, U.S., announce a new edition of *Uncle Tom's Cabin*, with an introduction by Mrs. Stowe, stating the circumstances under which

the story was written, and a portrait of "Uncle Tom."

GEN. JOHN A. LOGAN's work on the causes which led to the rebellion of the Southern States will be published by Mr. Alexander R. Hart, of New York, about February 1. The title has not yet been decided on.

MR. D. C. HEATH, the retiring partner of the firm of Ginn, Heath & Co., Boston, has commenced business under the style of D. C. Heath & Co. Among the works announced by the new house for the coming season are a translation of Compayre's *History of Education*, by Prof. W. H. Payne, and three volumes of Prof. G. Stanley Hall's series of "Methods of Teaching and Studying"—viz., *Ancient Languages and Literature*, *English Language and Literature*, and *Natural Science*.

THE *Current*, of Chicago, a weekly journal of somewhat ambitious literary pretensions, has suspended publication after a life of about twelve months.

ANNOUNCEMENTS OF THE CLARENDON PRESS.

THE announcements of the Clarendon Press for the coming publishing season include the following works: Part II. of the *New English Dictionary*, edited by J. A. H. Murray (ANTA-BASYL, pp. 353-704); *Thesaurus Syriacus*, Part VII., edited by the Dean of Canterbury; the *Catalogue of the Hebrew MSS. in the Bodleian Library and in the College Libraries*, by Dr. A. Neubauer; *The Languages of Melanesia*, by the Rev. Dr. R. H. Codrington; *Fragmenta Herculanensia*: a descriptive Catalogue of the Oxford Copies of the Herculean Rolls, together with the texts of several Papyri, accompanied by facsimiles, edited by Prof. Walter Scott; *A Manual of Greek Numismatics*, by Barclay V. Head; *The Politics of Aristotle*, translated into English, with introductions, marginal analysis, &c., by the Rev. B. Jowett; Scherer's *History of German Literature*, translated into English, and edited by Prof. Max Müller, 2 vols.; *The German Classics from the Fourth to the Nineteenth Century*, by Prof. Max Müller, new edition, revised, enlarged, and adapted to Wilhelm Scherer's *History of German Literature*, by F. Lichtenstein; *Italy and her Invaders*, vols. iii. and iv., by T. Hodgkin; *The Governance of England*, by Sir John Fortescue, Kt., sometime Lord Chief Justice of the King's Bench, a revised text, edited, with introduction, critical and historical notes, glossary, &c., by the Rev. C. Plummer; *Geology, Theoretical and Practical*, by Prof. Joseph Prestwich, vol. i.; *Political Economy of Daily Life*, by J. T. Danson; *Euclid revised and enlarged*, by C. J. Nixon, of the Royal Academical Institution, Belfast; *Hints and Helps for Latin Elegiacs*, by H. Lee-Warner; Ovid, *Tristia*, Book I., revised text, with introduction and notes, by S. G. Owen; Terence, *Andria*, edited, with introduction and notes, by C. E. Freeman, and A. Sloman; Livy, Books xxi.-xxiii., edited by M. T. Tatham; Xenophon, *Anabasis*, Book I., edited by J. Marshall, of the Royal High School, Edinburgh; Sainte-Beuve, *Selections from the Causeries du Lundi*, edited by G. Saintsbury; *Modern German Reader*, Part II., by Dr. C. A. Buchheim; and Heine's *Harzreise*, with Notes, &c., by the same editor; Byron's *Child Harold*, edited by the Rev. H. F. Tozer; Steele, *Selected Essays from the Taller, Spectator, and Guardian*, edited by Austin Dobson; "Old-English Reading Primers," edited by H. Sweet, (1) *Extracts from Alfred's Orosius*, (2) *Selected Homilies of Ælfric*, &c.

The following will be the next additions to the Series of "Sacred Books of the East," edited by Prof. Max Müller: *Manu*, translated by Prof. Georg Bühler; *The Satapatha-*

Brāhmana, translated by Prof. J. Eggeling, Part II.; *The Texts of Confucianism*, translated by Prof. Legge, Parts III. and IV., *The Li Ki*, or Collection of Treatises on the Rules of Propriety, and of Ceremonial Usages; *The Gṛhya-sūtras*, Rules of Vedic Domestic Ceremonies, translated by Dr. H. Oldenberg, Parts I. and II.; *The Zend-Avesta*, Part III., the *Yazna*, *Visparad*, *Āfrigān*, and *Gāhs*, translated by the Rev. L. H. Mills; and *Vedic Hymns*, translated by Prof. Max Müller, Part I.

The following are among the books in preparation for issue at an early date by the Clarendon Press: *An Anglo-Saxon Dictionary*, based on the MS. Collections of the late Prof. Joseph Bosworth, revised and enlarged by Prof. T. N. Toller, Part III.; *A Catalogue of the Greek MSS. in the Monastery of Mount Sinai*, by Prof. V. Gardthausen; *Scholía Græca in Iliadem*, vols. v and vi., edited by Dr. E. Maass, of Berlin; *The Politics of Aristotle*, edited, with introduction, notes, &c., by W. L. Newman, vols. i. and ii.; *Old-Latin Biblical Texts*, edited by J. Wordsworth, Bishop-Designate of Salisbury, Parts II. and III.; *A Commentary on the Lex Aquilia*, by Dr. Erwin Grueber; *The Book of the Bee*, the Syriac Text, edited with Translation, Notes, &c., by E. A. W. Budge; *The Travels of Fā-hien*, or Record of Buddhistic Kingdoms, Chinese text, edited with translation and notes by Prof. Legge; *The Mathematical Papers &c. of the late Professor Henry J. S. Smith*; *A Treatise on Statics*, by Prof. G. M. Minchin, vol. ii.; *The Mathematical Theory of Electricity and Magnetism*, by the Rev. H. W. Watson, and S. H. Burbury, vol. ii.; authorised English translations of Sachs' *Vorlesungen über Pflanzenphysiologie*, of Goebel's *Grundzüge der systematik und speciellen Pflanzenmorphologie*, of various Foreign Biological Memoirs, and of Bluntschli's *Staatslehre*; Boswell's *Life of Johnson*, edited by Dr. G. Birkbeck Hill, in 4 vols.; *Piers the Plowman*, student's edition, by Prof. W. W. Skeat, in 2 vols.; Bunyan's *Holy War*, &c., edited by Canon Venables; *A Selection of Anglo-Saxon Documents*, edited by Prof. Earle, &c.

ANNOUNCEMENTS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Society for Promoting Christian Knowledge have in the press three books associated with the name of the late Mrs. Ewing. One of these, entitled *Juliana Horatia Ewing and her Books*, is written by Miss Horatia K. F. Gatty, and will be illustrated with a portrait and facsimiles from Mrs. Ewing's own sketches; another will be a new edition of *Lob-lie-by-the-Fire*, with a new set of illustrations by Mr. Randolph Caldecott; the third is a series of six *Poems for Child Life and Country Life*, with coloured pictures by R. André.

In their "People's Library," the same society announce *The British Citizen: his Rights and Privileges*, by Prof. J. Thorold Rogers; and in their series of "Diocesan Histories" *Bath and Wells*, by the Rev. W. Hunt.

Their other forthcoming publications include *Three Martyrs of the Nineteenth Century*: Studies from the Lives of Livingstone, Gordon, and Patteson, by the Author of "Chronicles of the Schönberg-Cotta Family"; *Man and his Handiwork*, by the Rev. J. G. Wood; *The Likeness of our Lord*; being an Enquiry into the Verisimilitude of the received likeness of Jesus, by the late Thomas Heapy; *Architecture*, especially in relation to our Parish Churches, by the Rev. H. H. Bishop; *The Pilgrim at Home*, by E. Walford; *Perils of the Deep*, by the Rev. E. N. Hoare.

Among a great number of illustrated story-books, we have only room to mention the

following: *Carnforth and Sons*, by Helen Shipton; *Faithful*, by Annette Lyster; *The Fate of the Black Swan*; a Tale of New Guinea, by F. Frankfort Moore; *A Great Revenge*, by Sidney Mary Sitwell; *The Last Hope*, by Esme Stuart; *A Nineteenth Century Hero*, by Laura M. Lane; *Broken Hearts are Still*, by Phoebe Allen; *The Mill in the Valley*, by C. E. M.; *A Woman of Business*, by M. Bramston; *Bound with a Chain*, by Crona Temple; *The Oliver Children*, by Mary Davison; *Tim Yardley's Year*, by F. Scarlett Potter; *Vexed*; or, *The Wife's Sister*, by Miss Layard; and *Foolish Dora*, by C. Selby Lowndes.

Their religious works include *The Apostle of the Gentiles*, by the Rev. C. R. Ball; *The True Vine*, by the author of the "Chronicles of the Schönberg-Cotta Family"; *Forget thine own People: an Appeal to the Home Church for Foreign Missions*, by Dean Vaughan; *Aids to Prayer*, by the Rev. Daniel Moore; *Ten School-room Addresses*, edited by Archdeacon Norris; and *The Official Year-Book of the Church of England for 1886*.

The society has also in the press new editions of versions of the Book of Common Prayer in the following languages: Arabic, Urdu, Malagasy, French, Secoana; and the following miscellaneous works in various languages: *Kamba Grammar*, *Kagura Grammar*, *Polyglotta Africana Orientalis*, *Niger Vocabulary*, *Nika Dictionary*, *Kafir Plain Words*, *Malagasy Lent Lectures*.

MESSRS. GRIFFITH, FARRAN, & CO.'S ANNOUNCEMENTS.

AMONG the books for boys to be published this autumn by Messrs. Griffith, Farran, & Co.—the successors to John Newbery—whose house at the corner of St. Paul's Churchyard is now being rebuilt, are: *Who was Philip?* by the Rev. H. C. Adams, illustrated by A. W. Cooper, a tale of boy life at a public school; *Master of his Fate: a Tale of Swedish Schoolboy Life*, by A. Blanche, translated by the Rev. M. R. Barnard, with eight illustrations by A. Foote Hughes; *A Soldier Born*; or, the Adventures of a Subaltern in the Crimea and Indian Mutiny, by J. Percy Groves, illustrated by Alfred Pearce; *The Briny Deep*; or, Olden Times in the Merchant Service, a narrative of the life and adventures of the author, Capt. Tom, with eight full-page pictures by Capt. W. W. May; *The Cruise of the "Theseus"*, by Arthur Knight, with eight illustrations by Frank Feller; *Hugh's Sacrifice*, by Cecil Marryat Norris, daughter of the late Capt. Marryat, with fourteen illustrations by Harry Furniss; and *Fearless Frank*; or, the Captain's Children, by Mary E. Gellie, illustrated by A. H. Collins.

Two new volumes in the "Girls' Own Favourite Library" are promised, viz., *Through a Refiner's Fire*, by Eleanor Holmes; and *A Generous Friendship*; or, the Happiness of a New England Summer. Among other volumes which will possess a special interest for girls are *Queer Pets and their Doings*, by Olive Thorne Miller, illustrated by J. C. Beard; *A Bunch of Berries and the Diversions Thereof*, by Leader Scott, illustrated by C. Paterson; and *Girlhood Days*, by Mrs. Seymour, illustrated by A. H. Collins.

Among nursery books, the same firm announce *Little Chicks and Baby Tricks*, by Ida Waugh; a small edition of *First Christmas for our Dear Little Ones*, by Miss Rosa Mulholland, with fifteen pictures, painted by L. Dieffenbach, and richly executed by H. Knoefler; *Fairy Folk*, by E. Lecky, illustrated by Isabel Berkley, printed in colours by Edmund Evans. The revival of interest in old-fashioned books for children, and a consequent demand for the once popular favourites, has led Messrs. Griffith, Farran, &

Co. to prepare new editions of *The Daisy*; or, "Cautionary Stories in Verse adapted to the Ideas of Children from Four to Eight Years Old," with thirty engravings by Samuel Williams; and *The Cowslip*; or, "More Cautionary Stories in Verse," by the same author, with thirty engravings by Samuel Williams. They will be printed on Dutch hand-made paper, and bound in characteristic style, with an introduction by the editor of the facsimile reproduction of *Goody Two Shoes*. They are also re-issuing their popular "Tiny Natural History Series" and "Our Boys' and Our Girls' Little Libraries" in a fresh garb.

Among their new educational books are *True Stories of the Reign of Queen Victoria*, by C. Brown; and a complete series of freehand and geometry drawing-books entitled *Drawing-Books for the Standards*. The series consists of nine books of freehand and eleven books of geometry, embracing the whole of the syllabus of these subjects issued by the Education Department. Two additions to their series of books designed to aid the teacher in providing varied occupations for infants' schools are a continuation of Miss Rooper's collection of *Recitations for Infants' Schools*, and a collection of *Action Songs for Infants' Schools*, arranged by Wilhelmina L. Rooper. This contains nursery rhymes set to new and lively tunes, so as to carry out the quaint ideas of the words; easy songs, with words and ideas, suitable for the baby class; kindergarten games for the open floor or playground, action songs for the gallery and marches, calculated to exercise the muscles as well as the mental faculties of children; and songs without the accompaniment of actions, for the use of the elder children in the infant school; and groups of songs for infant school entertainment.

Among new theological books promised by this firm are *A Manual for Communicants' Classes*, by the Rev. W. Frank Shaw; *A Manual for Sick Visitation*, containing Prayers, Selections from Holy Scripture, Hymns, and Readings, adapted to the various stages of Human Infirmary, by the Rev. R. Adams; the musical edition of *The Altar Hymnal: a Book of Song for use at the Celebration of the Holy Eucharist*, with Tunes, compiled and arranged under the musical editorship of Arthur Henry Brown, with Preface by the Rev. H. W. Miller. *Rosebuds and Promises* contains appropriate texts for a month, and is printed in colours with various designs of rosebuds. *Lift up your Hearts*; or, *Helpful Thoughts for overcoming the World*, compiled and arranged by Rose Porter, contains Morning Blessings, Midday Strength, and Eventide Benediction; *Thoughts for the Glad*; *Cheer for the Sorrowful*; *Counsel for Tempted*; and *Victory*. *Watchwords for the Barrack-Room and Camp Fire*, compiled by Miss Cochrane, with an introduction by the Rev. J. C. Edghill; a second series of *Christmas Carols*, specially intended for children in church, at home, and in school, the words by Mrs. Hernaman, the music by Alfred Redhead.

Among the new editions of theological books announced by this firm are *The Book of the Church*, by Southey; *The Double Witness of the Church*, by Dr. William Ingraham Kip, Bishop of California, the twenty-third edition, revised by the author; and the only authorised and original edition of *Lectures on Preaching*, delivered before the Divinity School of Yale College in January and February, 1877, by the Rev. Phillips Brooks. Under the title of "The St. Paul's Devotional Library," they are issuing new editions of Jeremy Taylor's *Holy Living and Holy Dying*, Keble's *Christian Year*, and a Kempis's *Imitation of Christ*.

Among miscellaneous books are a magnificent edition of De la Motte Fouqué's *Undine*, translated by F. E. Bunnett, and illustrated by

Julius Hoppner. No expense has been spared in its production; the cover is an attractive and artistic novelty; the illustrations, of which there are no less than ten, each measuring 18 by 14 inches, are masterpieces of the chromo-lithographer's art. *Reminiscences of Berlin during the Franco-German War of 1870-71*, by Shephard Thomas Taylor; *The Wanderings of the "Beetle,"* illustrated and written by E. Prioleau Warren and Charles F. M. Cleverly, an account of the summer cruise of a pair-oar from Liège to Rouen by water, up the Meuse and down the Aisne, the Oise, and the Seine; *A Bookseller of the Last Century*, being some account of the life of John Newbery, and of the books he published, with chapters on the later Newberys, by Charles Welsh; a new edition of Burns's *Tam o' Shanter*, illustrated by Cruikshank; *Child Pictures from Dickens*; an illustrated edition of Longfellow's *Village Blacksmith*; also a pamphlet on *Penny Dinners*: their Use and Abuse, with hints on method and management, and fifty approved recipes.

ORIGINAL VERSE.

THE TOWER OF GLASS.

["ENSUITE vinrent trois fils de Milé d'Espagne avec trente vaisseaux contenant chacun trente hommes et autant d'épouses. Ils restèrent en Irlande un an, puis ils aperçurent au milieu de la mer une tour de verre, et ils voyaient sur la tour quelque chose qui ressemblait à des hommes. Ils adressaient la parole à ces gens-là sans jamais obtenir de réponse. Après s'être préparés pendant un an à l'attaque de la tour, ils partirent avec tous leurs navires et toutes leurs femmes, à l'exception d'un navire qui avait fait naufrage. Mais quand ils débarquèrent sur le rivage qui entourait la tour, la mer s'éleva au-dessus d'eux, et ils périrent dans les flots."—d'Arbois de Jubainville, *Cycle Mythologique Irlandais*, p. 118 (from Nennius). The Tower is identified by d'A. de J. with Pindar's "Tower of Kronos."]

Milu's warriors over the main
Sailed to Eiré out of Spain.
Near to their course arose the gleam
Of a Tower of Glass from the ocean stream;
And to and fro on the battlement
Shadowy shapes of men there went,
Who to their call made no reply.
Howbeit, wondering sailed they by;
And reaching Bamba's destined coast
Took triumph from the deathless host
Of Danann gods of magic power.
And then once more was the glassy tower
Remembered of them. From repose
Scarce tasted eagerly they rose,
And ten stout ships soon left the strand
Filled with a dauntless hero-band
Intent to storm the Tower of Glass;
But as the haven's mouth they pass
One ship that would the rest out sail
Struck shallows in the falling tide,
And there perforce must fast abide
Till the rising flood again prevail;
While onward to the open sea
Its comrades sailed exultingly.

For a day and a night, for a night and a day,
Through the rolling surge they ploughed their way;
But when the third night fled the sky,
Behold the Tower of Glass was nigh!
And strange though it had seemed before,
Now at its sight they marvelled more.
For though the great sea's mountain swell
Round its margin rose and fell,
Fleck nor flake of foam was seen,
White on the waters eddying green,
And more silent than the grave
Rose and fell the muffled wave;
While to and fro on the battlement
Now as before the shadows went.

For an hour or more the warriors gazed
On the tower with eyes and souls amazed;
And then its shores they sailed around
Till fitting place to land was found.

Then dauntlessly their ships they ran
To shore and soon was every man
Upon the mystic beach disembarked;
But scarce a moment ere they marked
That round them rose full steadily
The waves of that unspeaking sea,
Wherein they found no force to swim;
Its touch took strength from every limb;
And once the wave closed o'er them, ne'er
Rose they again to light and air.

Over the sea the stranded crew,
The tide now risen, their friends pursue;
But when they come the tower anigh
What sight disastrous they descry!
Their empty comrade ships appear
Drifting deserted far and near;
And raising to the tower their eyes
What thing is this they recognise!
Among the shades that to and fro
On the tower as phantoms go
Shapes there are they surely know.
But names of friends in vain they call;
The voice seems dead from the tower to fall;
Speak nor heed the shades at all.
Then on every heart falls chill
Fear of unimagined ill.
Each sees the other's blanching cheek,
But scarce above a breath can speak;
Though in their hearts they curse the hour
That showed them the shade-peopled tower,
Wherefrom in grief and fear they flee,
And silent till once more they see
The ever-moving circlet hoar
Of whitening foam on waves that roar
Girdling the living shore.

ORMOND HOBAN.

MAGAZINES AND REVIEWS.

A USEFUL feature in *Mélusine* is the treatment of books which may interest the folklorist from time to time. The publications of our Indian antiquary, Capt. R. C. Temple, are embraced in a careful notice from M. Barth (May 20), which is especially called forth by his recent work, the *Legends of the Punjab*; and the French translation of Sir A. C. Lyall's *Asiatic Studies* introduces this writer anew to French readers. The articles on the popular songs of Haute-Bretagne, founded on M. Decombe's collection, are continued by M. Rolland from other sources (June 5, August 5), and may fitly be capped by the account of the interesting concert of popular French melodies given at the Cercle historique (St. Simon) on June 3 last, by MM. Tiersot and Gaston Paris, in which Basque, Alsatian, Breton, and other songs were introduced by a discourse from the editor of the charming volume of the *Société des anciens Textes*. In this connexion, may we not remind the editors of *Mélusine* of the splendid edition of English ballads and ballad lore now publishing by Prof. F. J. Child of Harvard, which surely claims their attention? For how long ancient legend lingers in the popular poetry they give us another example in "La prière de St. Marguerite," from the Bouches du Rhone. Among other curious gleanings we note some children's games (one of which resembles our game of "Post"), and an ingenious explanation of the old Lyonnais proverb, "J'aime autant que saye au loup qu'a l'aversion," in which, the disputed word *aversion* meaning the devil (from "l'adversarius du moyen-âge"), the whole signifies "J'aime autant qu'il soit au loup qu'au diable," i.e., "in any case the fellow is lost." The section "Béotiana" gives, as we anticipated, some curious and amusing examples of that simplicity which amounts to folly, or the reputation for it, which neighbouring races love to attribute to one another by way of ridicule; as the story of the three Frenchmen going to England furnished with but one sentence of English apiece, which they misapply to their own detriment; another of the peasants who ask for a live crucifix (June 5); and the singular stories told

of the Jaguens de St. Jacut-de-la-Mer, "les gens les plus bêtes de la Bretagne," by M. Paul Sébillot (September 5). In this last issue of *Mélusine*, M. Trichmann arrives at the Britannic Isles in the course of his historic researches on the subject of fascination.

THE *Revista Contemporanea* of August contains an interesting historical sketch of Don Rodrigo Calderón, secretary of Philip III., in explanation of the saying, "You are prouder than Don Rodrigo on the scaffold." Becerro de Bengoa prints in advance one of his forthcoming *Incredible Histories*, "Vinos Minerales de Ara," the humour of which seems somewhat forced and elaborate. Vilanova y Pizcueta begins a promising economical study on luxury and its disastrous consequences, but has hardly yet got well into his subject. Miguel Gutierrez gives two more chapters of his history of "the Ode," dealing with sacred and warlike lyrics; and B. Antequerra concludes his study on the condition of the working classes, with a recommendation of moderate intervention by the state in social questions and in regulating the distribution of wealth.

LITERATURE OF ANCESTRAL WORSHIP IN CHINA.

Pekin, May 31, 1885.

THE first mention of this worship in Chinese literature is in B.C. 2300. The ancestral temple was then already an institution. Emperors were worshipped there after their death. Announcement was made there of succession to the throne, of resignation, and of the selection of new emperors. The idea was that the souls of the old emperors were there present; and a tablet represented them, on which a posthumous title was inscribed. On the days of sacrifice a bullock was offered to them, with other animals. All these details were not certain, but they may be deduced with reasonable probability from the recorded facts which have survived.

In the time of Tai kang (B.C. 2187), there is an allusion to the custom of clothing a son or grandson of a deceased parent in the costume of the dead. In after times this practice was very prevalent. The sacrifice was a banquet at which the deceased sat in the person of his representative. This practice continued in use down to the time of Confucius (B.C. 500). The tablet was selected to express the actual character of the dead, and represented the deceased permanently in the chapel. The living representative or Shi, literally corpse, represented him in the hall of sacrifice.

So far, the worship of ancestors was in China in the house, or in a temple close to the house on the south-east, and not at the grave. In such temples the chapel was the sleeping apartment, or Tsin shi (Tim tat), and the hall of sacrifice was the banqueting hall. It was in this hall the representative sat, and he was usually the eldest son or grandson, and here it was that announcements were made of all great family events. On each occasion there was a banquet with music and dancing. The music consisted of a few notes with a very limited gamut, solemn and slow. No sound was heard but the voice of music and prayer. The prayer was rather adoration than supplication. The sentences were always rhymed, and did not exceed four words in each line. The whole took the character of an announcement of the dead. The Emperor adored seven generations of ancestors, barons five or three, common persons one.

The Emperor Chin shi hwang (B.C. 220) made a change. He had an elaborate service performed at a temple erected at the graves of his ancestors. This practice was followed by the Han emperors; and about A.D. 60 the whole court accompanied the emperor to the tomb of his father, founder of the After Han dynasty. Women were present,

and foreign envoys. Thus began the visiting of the tomb to weep. But this custom declined, and the old practice of the ancestral temple close to the home was reverted to. About the time of Confucius the Chinese began to have a distinct belief in immortality through the introduction of legends respecting the lands of the genii beyond the sea, and the mountain of the gods in the centre of the world. Ancestral worship in the language of its prayers adopted neither of these modes of speech definitely, but preferred to think of the souls of deceased emperors as ascending on high and being in the presence of God in heaven. Yet this thought was always so held as to be in harmony with the belief that at the sacrificial banquet the soul would be present when the prayer was offered.

A great change came in A.D. 732. Cremation had become prevalent among the Buddhist priests; and the burning of the body led to the burning of clothing and gifts. Buddhism with its hells and paradises made immortality more distinctly than ever a popular belief. Paper burning was introduced into ancestral worship. The paper was made to represent money, a house, a boat, a sedan chair, servants, clothing—anything a man might require. But the main thing was a visit to the tombs of ancestors on the Tsing ming day, April 4. This was made a permanent addition to the ordinary sacrifices in the ancestral temple.

In the eleventh century the Sung dynasty was established. The Tang dynasty, after having witnessed during three centuries the reign of poetry, Buddhism, and indifference to religious conviction, had passed away. The intellectual atmosphere of the country had changed with the accession of a new dynasty. Confucianism was studied over again with fresh zeal. A philosophy was evolved in which we see in many ways the effects of the prevalence of three religions among the people. In brief, its basis was a few moral intuitions, and its account of the universe was that it was produced by evolution under the control of dual principles, those of the Yi king, the Persian light and darkness. The worship of ancestors became modified. Sacrificing halls of a new kind were erected, called Tsz Tang, belonging to clans. Tablets to several generations of ancestors were kept there. The old limits of seven, five, or three generations, or of one generation, were entirely neglected. It became a worship of forefathers by clans. The great moral teachers of the time, Chu hi and others, encouraged this.

In the seventeenth century a new school sprang up, which strongly criticised the Sung methods and teaching. In regard to the worship of ancestors, for instance, great objection was taken to the new system. The clans in worshipping as many progenitors as the emperors did were guilty of presumption; but the scholars of the Sung dynasty who taught them to do so, were greater offenders.

At the present time the Sung ideas are still followed, but the critical scholars of the seventeenth century and their successors have facts on their side. The great writers of the eleventh and twelfth centuries founded a powerful system of education, and their views have spread amazingly. Now there is a revolution in opinion, but the school books and usages remain as they were. The best books during the last two centuries all belong to the new school, which is eloquent, logical, and unanimous.

Neither Mahomedanism nor Roman Catholic Christianity has meddled with this controversy between the regime of the Sung dynasty and the modern spirit of critical research. But the Protestant converts have taken up the subject. The reason of this is that village clans are angry with Christian converts who withdraw from the clan sacrifices to ancestors. There is much local persecution of converts, both Catholic and Protestant, on account of their declining to take

part in ancestral worship, and also in temple worship of Buddhist and Taoist divinities. Two years ago a short treatise against Christianity was published, basing its arguments entirely on the attitude adopted by Christians towards the worship of ancestors. In reply the Christians at Canton have made good use of the critics of the seventeenth century, and shown in a book published last year that the modern ancestral worship is not that of antiquity, and that Christians ought to be excused from following the present system on the ground that it is far from being that of Confucius and the other ancient sages. The book is called Shi yi hwei pien "collected papers for removing doubts."

In these circumstances it is easy to foresee that there must be more books yet on this subject, for the Chinese feel intensely about it. Their love of ancestral worship is just as decided as is their indifference to the tenets of Buddha and of Tau. There must, therefore, be books appearing in coming years in defence of the primitive, the Buddhist, and the modern phases of this worship. Such books will attack Christianity, and will be met by able replies. So long as the opponents of Christianity continue to have so much the advantage in wealth and numbers, local persecutions are nearly sure to recur.

The authors and works referred to are the Shu king, Tso chwen, Chow li, Li ki, Lun heng by Wang Chung (A.D. 100), Maukiling (A.D. 1700), Kuyenwu (do), Yenjo kü (do). Of these Maukiling is the most voluminous. He left 120 volumes. He criticises the Sung authors with refreshing severity. His style is elegant and luxuriantly fluent.

JOSEPH EDKINS.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- GHEDEON, M. *O' Aðás*. Constantinople: Lorentz. 7 fr.
 HEISS, A. *Les médailleurs de la Renaissance*. VI. *Sperandio de Mantoue et les médailleurs anonymes des Bentivoglio, seigneurs de Bologne*. Paris: Rothschild. 100 fr.
 MARC-MONNIER. *La Réforme de Luther à Shakespeare*. Paris: Firmin-Didot. 5 fr.
 MONTET, E. *Les missions musulmanes au 19^e siècle*. Geneva: Stapelmohr. 2 fr.
 PASINI, A. *Il tesoro di San Marco in Venezia*. Venice: Organia. 320 fr.

HISTORY.

- JAEGER, A. *Geschichte der landständischen Verfassung Tirols*. 2 Bds. 2 Thl. Innsbruck: Wagner. 12 W.
 KARLOWA, A. *Römische Rechtsgeschichte*. 1. Bd. *Staatsrecht u. Rechtsquellen*. Leipzig: Veit. 20 M.
 PAJOT, le comte. *Les Guerres sous Louis XV*. T. 4. Paris: Firmin-Didot. 12 fr.
 STRASSBURGER, B. *Geschichte der Erziehung u. d. Unterrichts bei den Israeliten*. Von der vortalmud. Zeit bis zur Gegenwart. Stuttgart: Levy. 5 M.
 WERUNSKY, E. *Auszüge aus den Registern der Päpste Clemens VI. u. Innocenz VI. zur Geschichte d. Kaiserreichs unter Karl IV*. Innsbruck: Wagner. 4 M.

PHYSICAL SCIENCE, ETC.

- HAUSHOFER, K. *Mikroskopische Reaktionen*. Braunschweig: Vieweg. 4 M. 50 Pf.
 KETTERLE, E. *Theoretische Optik, gegründet auf das Bessel-Sellmeier'sche Princip*. Braunschweig: Vieweg. 14 M.
 KUTTER, W. R. *Bewegung d. Wassers in Canälen u. Flüssen*. Berlin: Parey. 7 M.
 PARVILLE, H. de. *Causeries scientifiques: années 1883 et 1884*. Paris: Rothschild. 7 fr.
 WANNER, M. *Geschichte d. Baues der Gotthardbahn*. Zürich: Rudolphi. 10 M.

PHILOLOGY.

- ABHANDLUNGEN, germanistische. V. *Der Infinitiv in den Epen Hartmanns v. Aus. Von S. v. Münsterberg-Münckenauf*. Breslau: Koebner. 5 M.
 HEIDTMANN, G. *Emendationen zu Vergil's Aeneis*. Buch I. u. IV. Coblenz: Groos. 80 Pf.
 HELLMERS, G. *Ueb. die Sprache Robert Mannyns of Brunne u. üb. die autorschaft der ihm zugeschriebenen "Meditations on the Supper of our Lord"*. Götting: Koch. 2 M. 40 Pf.
 TARTAGLIA, A. *De Pianti Bacchidibus commentatio*. Pisa: Hoepli. 6 fr.
 WUELKER, R. *Grundriss zur Geschichte der angelsächsischen Literatur*. Leipzig: Veit. 10 M.

CORRESPONDENCE.

THE LONDON ASSOCIATION OF SCHOOL-MISTRESSES.

17 Cunningham Place, London, N.W.:
Sept. 14, 1885.

May I ask for space in your columns for a very brief account of an association which, though much valued by its members, is probably unknown to some who might be glad to share its advantages and take part in its work.

The London Association of Schoolmistresses was formed to meet a desire on the part of schoolmistresses in London and the neighbourhood for some means of drawing together on common ground. It was formally constituted under its present name in 1867, and a body of rules was adopted, in the first of which the object of the association is stated to be "to promote the higher education of women." Two meetings are held during each school term for the reading and discussion of papers on subjects specially interesting to teachers. The association partakes of the nature of a club, and has occupied itself chiefly in the elucidation of questions having a direct practical bearing on school teaching and management; but membership is not limited to heads of schools or teachers, and there has been no lack of sympathy with public educational movements. The association has a library, consisting mainly of books of a more or less educational type. The students' library of the Women's Education Union was, on the dissolution of the union, presented to this association and incorporated with its own library, arrangements being made by which ladies who are not members of the association may, on certain conditions, become subscribers. The library is kept at the office of the Society for Promoting the Employment of Women, 22 Berners Street, where, also, the meetings of the association are held. Country members receive the papers issued by the association and share in the use of the library, books being sent to them on payment of carriage. If any of your readers should desire further information I shall be happy to give it.

EMILY DAVIES.

"THE MOST BEAUTIFIED OPHELIA."

Oxford and Cambridge Club: Sept. 16, 1885.

Will you allow me to offer a suggestion towards the elucidation of "the most beautified Ophelia." There is no reason why "beautified" should be an ill or vile phrase, and I would thus explain it. Greene, in his "Groat'sworth of Wit bought with a Million of Repentance," had said of Shakspeare, he was "an upstart crow beautified by our feathers." What more natural than that Shakspeare, with the phrase and the rest of the passage ranking in his memory, yet with the natural good humour that never left him, should have introduced the word for the purpose of denouncing it and all that followed in strong language as ill and doubly vile? The actors and the audience would seize the meaning, which would be still fresh in their memory, this attack of Greene on their loved leader, "worthy friend, and fellow." In corroboration of the above interpretation of the passage and the word, it is almost needless to say that Shakspeare undertakes a defence of his theatre in the conversation of Hamlet with the players. There again occur animadversions on the rivals and enemies of his stage and his players, whom he twice says they call common. There are words and phrases which may convey allusions to the savage treatment of him by Greene, in quoting a passage from one of his plays, "Henry VI." i. 4, and saying he had "a tiger's heart wrapt in a player's hide." There is also the criticism of Polonius on a speech as too long; and on a word "mobled" praised as good—good when he had found

fault with "beautified." Hamlet's rallery of his condemnation and his preferences might apply to Greene and his productions. More passages might be adduced in detail which would exemplify "beautified" and the relations of Shakspeare with Greene and other dramatists, but they would be too long for this letter and your pages. W. J. BIRCH.

London: Sept. 12, 1885.

Mr. Tyler is excellently learned about this phrase, and it is very charming, as a mental exercise, to see him pursuing his pessimistic Hamlet even to the dissection *ad vivum* of the lady he most loves and admires. Of course, beauty is but skin deep, and the bones that underlie it must some day, in the charnel house, emit most noisome odours ere that beauty can reincorporate with Nature's purities. But, be Hamlet as pessimistic as he may, we are not driven by the phrasing to adopt the explanation suggested by Mr. Tyler's almost too philosophic reading. When a lover styles a lady "celestial" and his "soul's idol," and appends to that that she is also "most beautified," I think we should not read into the expression a cynical irony unless it be forced upon us by the context. Reasoning that is too curious unseats Reason. In fact, logic generally blunders by method into more and worse errors than the unassisted reason will, by accident, if left to itself and to its own light.

To *beautify* means in ordinary English "to embellish." "There is charity and justice; and the one serves to heighten and *beautify* the other." This is appropriate expression in the clear English of Atterbury. But we do not expect that in Shakspeare. Half his successes are secured out of the felicitous barbarity with which he uses words. The language was still running from the furnace molten in his day, and words would take any mould he chose to run them into. But since Locke has be-pestered the human mind with his unspeakably valuable chapter upon "words," the words themselves have grown cold in definition and have set; they have encroached upon the soul's freedom so much that she cannot any longer express her more agile movements with them; and as to the passions, she has since stood, either silence-smitten and dumb-founded, or she has been forced into the other extreme of lawlessness, to violently blurt them out *à la* Byron as a Bedlamite, with all human temperance and proportion lost sight of in the utterance. Instead of commanding her words as an immortal thing should do, the words command her, while Priscians and Purists restrict her and define.

In the free speech then of the autocratic Tudor-time, why may not *beautified* signify "made beautiful, created most lovely." Just as *stupefied* is "made stupid," *fortified* is "made strong." I think there is only one word in the language that slightly militates against this rendering. To *verify* has two meanings, one of which is "to test or examine the truth of a thing"; but in the expression "*that verifies my forecast*," the word returns to its simplest structural meaning.

Myself I would rather believe that Hamlet, in wooing his lady love, could, for the moment, divest himself of his pessimism, and behave chivalrously in love's harness, than that he should be so unmanly and unmannerly (for are they not one?) as to pay her a seeming compliment to the ear, all the while that he is deliberately meditating on catacombs and her mortal dissolution, when she must offend the nostril of one so little exercised in delicacy as even a swineherd. Surely, where it is not forced upon us, such an interpretation is more shocking than philosophic! C. A. WARD.

"PRIMER."

London: Sept. 12, 1885.

Through accident, it was not until to-day that I read Mr. A. J. Ellis's letter in the ACADEMY on the pronunciation of the word "Primer." I now send evidence of what that was three centuries ago. The title-page of the Primer of Edward VI. runs thus:

"A Prymmer or boke of priuate prayer nedeful to be used of al faythfull Christianes, Whiche boke is auctorysed and set fourth by the Kinges maiestie, to be taughte, learned, redde and used of al hys lounyng subiectes. Continue in prayer. Rom. 12. Londini ex officina Vvillhelmi Seres typographi. Cum priuilegio ad imprimendum solum, 1553."

RICHARD F. LITTLEDALE.

VOX POPULI, VOX DEI.

Wark Rectory, Northumberland.

Whilst engaged in tracing the points of agreement in the old myths of Persephoné and Sitá, the one embodied by Homer in his Hymn to Ceres, the other by Válmiki in the Rámáyana, I was led to notice the probable origin of the epigram, "Vox populi, vox Dei." I think there is some doubt whether this saying can be traced beyond the time of Archbishop Mepham.

But the counterpart between Dêmophôn and Iakchos, the human foster-child of Dêmêter and her divine foster-child (the latter the mystic *daimôn* of Strabo x., p. 463), surely suggest the origin of the parallelism, *Δημοφών Δαιμόνιον*.

At any rate the Dionysiac character of Iakchos, and the fact that his name is derived from the joyous cries with which the procession of this young god was accompanied, suggests a natural connection with Dêmophôn, the glorious son of prudent Celeus, who grew up in Dêmêter's arms like unto a god, neither eating food nor sucking. SAML. BEAL.

BABYLONIAN ASTRONOMY.

North Berwick: Sept. 12, 1885.

With reference to the interesting notice by Prof. Sayce (ACADEMY, August 29, 1885) of Mr. Brown's *Aratos*, in which the Professor states that the Greek celestial configuration of the globe is a copy of the Babylonian of 2000 to 2500 B.C.—perhaps 2084, and certainly not earlier than 2500—I believe we may get nearer its true date through Porphyry. He wrote that Calisthenes brought the Babylonian standard work on astronomy to Greece 2000 years before the time of Alexander the Great, so that the configuration of the stars and zodiacal figures which Eudoxos, and afterwards Aratos and Hipparchus, manipulated, would be, at least, as old as 2350 B.C. I regret I have no books near me wherewith to follow up this subject. The Chinese date their astronomical cycle and zodiac from 2640 B.C.

J. G. R. FORLONG.

THE "MEMOIRS OF DORA GREENWELL."

Southport: Sept. 13, 1885.

I can only make a very brief reply to Mr. Dorling's letter, for I am confined to bed by illness, and writing is difficult to me. Many words, however, are not necessary, for it seems clear that, with regard to the more important of the two matters referred to by Mr. Dorling, he is altogether right and I altogether wrong; and I have therefore only to acknowledge my error, which I shall remember with all the more regret on account of the somewhat supercilious tone by which my mistaken criticism was characterised.

This is another warning never to rely exclusively upon what seems the most distinct

recollection. Golborne was for many generations the house of my maternal forefathers; I visited there constantly as a boy; I knew it well during the years when Mr. Greenwell seems to have been the rector; and yet, even now, I can remember no other rector than the late Mr. Quirk, who died a few weeks ago, and who, curiously enough, was declared by a usually well-informed Manchester paper to have held the rectory for forty years. I mention these things not in support of a statement which I have already unreservedly withdrawn, but because they provide some explanation of what must have seemed not merely an extraordinary but an inexplicable blunder. I hope Mr. Dorling will be good enough to accept a very hearty apology.

With regard to the little orthographical matter, I think it will be found that I am right; but this is a mere trifle.

JAMES ASHCROFT NOBLE.

MR. J. CAMPBELL-SMITH.

Edinburgh: Sept. 14, 1885.

In reply to the letter of the Rev. Dr. Cheyne, in last week's ACADEMY, I would beg to point out that the mistake he has made arose from failing to distinguish between two different individuals who happen to have the same surname.

Mr. J. C. Smith, the author of *Writings by the Way*, which was reviewed in the ACADEMY of the previous week, was lately appointed Sheriff of Dundee. The gentleman whose obituary notice appeared in the *Scotsman* of July 6 was Mr. D. MacLeod Smith, Sheriff of Nairn, who had reached the age of sixty-four when he died, and had held the appointment of sheriff for twenty-three years, while the new Sheriff of Dundee is still a comparatively young man. The two were alike in this—that they both showed a taste for literature.

DAVID ANDERSON.

SCIENCE.

European Butterflies. By W. F. de Vismes Kane. With plates. (Macmillan.)

THIS handy and well-timed little volume is the careful work of an enthusiastic butterfly-hunter, who, with a strong love of Nature and Nature's productions, truly says that it is a source of surprise to those who have collected abroad, that so few add this delightful pursuit to the pleasures of their holiday on the continent; although it so happens that

"some of the most favourite winter resorts in the Riviera, and the most frequented localities and routes in the Pyrenees and in Switzerland, are among the best entomological hunting grounds. Up the Rhone Valley to Zermatt, and thence to the Riffel, a stream of tourists passes each July; and few are aware that in the course of that short journey more than 100 species are to be taken, and that in passing from the subtropical heats of the Rhone Valley through the successive climatic zones which are to be met with before he reaches the perennial snows of the Gornier Grat, and the peaks overhanging the Riffel, a collection of insects may be made which represents in temperature a difference of latitude as great as from Italy to Scandinavia, and comprising, with their varieties, almost twice as many species of butterflies as are to be taken in the British Islands. The best known passes—the Simplon, St. Gothard, and Albula—are perfect treasuries of insect beauty, and the astounding profusion in which they are met renders any fear of exhausting the supply by a greedy collector superfluous."

After a short description of the *Rhopaloceros*

(club-horned) *Lepidoptera* or butterflies in general, as distinguished from the *Heterocera* or moths, excellent directions are given as to the modes of capture and preservation of the former insects; and some judicious observations are made with reference to the curious questions of local variation, seasonal dimorphism, and sexual dimorphism, some of Prof. Weismann's views being partially objected to.

The work is illustrated by fifteen plates containing full-sized representations of 129 species of butterflies executed by photography; isochromatic plates, prepared by Messrs. Attout Tailfer and John Clayton, of Paris, having been most successfully employed, whereby the obscure patterns of some of the specimens figured here have been reproduced with matchless accuracy of detail, and their specific characteristics rendered to perfection.

The descriptive text of the different species is written on the plan of Mr. Stainton's well known "Manual," numerous contractions of technical terms being employed, so that a great saving of space is obtained. Under each genus a table is given of the different species, enabling the student to discover the name of a specimen with the least possible trouble; and under each species there is a short but sufficient specific character, with careful notes of the local varieties of each (which have often been described as distinct species), and also of the locality in which each kind is found. We notice that the name of *Papilio Podalirius* is changed to *P. Sinon* of Poda, but cannot understand why on the same principle that of *P. Machaon* has not been altered to *P. reginae*; of *Polyommatus*—restricted here to the Copper butterflies, for which we think the name of *Chrysophanus* ought to have been retained—the "great Copper" (*P. dispar*) is mentioned as "formerly found in Cambridgeshire but now extinct." This result has entirely been produced by the draining of the fens in Hunts and Cambridgeshire, where formerly this splendid butterfly was so numerous that we remember, at the first meeting of the British Association at Cambridge, the local collectors brought boxes full of them to the meeting, selling them at sixpence a specimen, the price now by auction generally reaching two pounds! Although extinct in England, the species is represented on the Continent by *P. rutilus* of Werneburg, which is described as "a smaller continental representative of the extinct type." Of *P. chryseis* of Hübner, &c., "formerly found in England," the name is altered to *P. Hippothoe* Linn. We may also mention that our English "brown Argus" (the *Agestis* of previous English writers) appears under the name of *Lycena Astrarche* of Bergsträsser and that the *Salmacis* of Stephens (the Durham Argus), and the *Artaxerxes* of Fabricius (the Scotch Argus) are given as varieties of *P. Astrarche*.

We are sure our British collectors will be happy to learn that both sexes of a new British species of blues (the tailed *P. Argiades*) have just been taken on the heath in Dorsetshire during the month of August.

The mode of preserving caterpillars is not given in the Introduction, the processes being complicated, and requiring both great skill and time to ensure success, which very few visitors on the Continent can command; for the same and other reasons no descriptions of

the caterpillars are given in the work, a want which we think it would be beneficial to supply in a future edition.

There is an excellent Index of names and localities at the end of the volume, from which however we notice that the name of the "great Copper" (*P. dispar*) has been omitted. J. O. WESTWOOD.

SOME BOOKS ON FRENCH PHILOLOGY.

Etymologische Untersuchungen auf dem Gebiete der französischen Sprache. Von Prof. Heinrich August Schötenack. (Bonn: Emil Strauss.) This book of about six hundred pages, modestly called, in its fuller title, "a Contribution to a Scientific Basis for Etymological Inquiries into the French Language," may truly be described as a standard work. No specialist can henceforth omit consulting it. It shows all the careful, conscientious, and minute research we are accustomed to find in the works of men like Jacob Grimm. If the long sentences (for instance, the very first one with which chap. i. opens) were broken up, and the paragraphs made more frequent, the book would, so to say, be perfect. The mass of scientific material contained in it is of the highest value, and arranged, upon the whole, in a very convenient manner, in language as succinct as possible.

Dictionnaire Synoptique d'Etymologie française. Par Henri Stappers. (Brussels: Muquardt.) This little volume makes no claim to original research, being avowedly a mere compilation from Littré, Scheler, and Larousse. We observe a considerable number of errors; but, on the whole, it is not often that the work of "mere compilation" is so intelligently and so usefully done as in this instance. The book contains etymologies of (we should guess) about 20,000 French words, arranged in groups under the words from which they are derived, with an alphabetical index at the end. The latter includes, for the sake of completeness, a large number of words the etymology of which M. Stappers considers to be unknown, and which are distinguished by being followed by the letter D, instead of a number referring to a paragraph in the text. Etymologies regarded as doubtful are carefully marked as such. The least satisfactory parts of the work are the sections devoted to words derived from the Celtic and the Germanic languages. Here M. Stappers seems often to have followed inferior authorities. An occasional excess of caution is a very pardonable fault in an etymologist, but the author might have ventured to give Bugge's interesting and fairly established derivation of *matelot* from the Old-Norse *mötunautr*. Another word marked as of unknown origin is *gémon*, which is obviously identical with the Welsh *gwmôn*. M. Stappers has apparently little or no knowledge of Greek, and the words quoted from that language are frequently disfigured. In some cases the errors are, perhaps, due to the printer, but this excuse cannot serve for the omission of the initial *h* in *orkos*, *orama*, *edra*, &c. *Alpéu* is given both as *aíreo* and as *háireo*. However, notwithstanding these faults, the book deserves very high praise for its convenient arrangement and fulness of information. We hope M. Stappers will bring out a second edition revised by some competent scholar.

UNDER the title *Beiträge zur französischen Syntax des XVI. Jahrhunderts* (Erlangen: Deichert), Dr. Selly Gräfenberg has published a valuable analysis of the syntax of Marot and four contemporary writers, confining himself to the points in which their usage differs from that of modern French. The results are of considerable interest. The magnitude of the change which took place in the idiom of the

French language between the age of Francis I. and that of Louis XIV. is seldom adequately appreciated, even by those who are not unacquainted with the writers of the sixteenth century. This change was largely due to the influence of the grammarians, in whose hands the language no doubt gained in precision and logical consistency, but at a great sacrifice of flexibility and picturesqueness. The author has not always been careful to note the instances in which the idioms quoted by him survived into the classical period; for instance, the charming phrase *chacun en sa chacunière* is found in M^{me}. de Sévigné, though it is unfortunately now obsolete.

CORRESPONDENCE.

AN IRISH-ICELANDIC PARALLEL.

London: Sept. 14, 1885.

In Icelandic the noun *efni* "material," is frequently added to another noun in the genitive to denote a person designate or elect; thus *konungs-efni*, literally "material of a king," is equivalent to our "crown-prince" or "heir-apparent," *biskups-efni* to "bishop elect." I remember, in the far-off schoolboy days when I first began to read Icelandic, being much struck by this idiom, which I felt (rightly or wrongly) to be un-Teutonic. Such a collocation as *cynnynges antimber* instead of *æbeling* or *geong cynyng* would certainly appear very strange in Old English. In Old Irish, on the other hand, we find an exact counterpart of the Icelandic idiom. The regular Old Irish word for "prince" is *rigdomna*, explained by O'Curry (see Windisch's glossary to his *Irish Texts*) as "the material for a king, a prince, royal heir." The origin of the idiom is well illustrated by a passage in the Irish Notes in the *Book of Armagh* (Goidelicæ, p. 86): "Áliss Pátricc Dubthach im damnæ n-epscaip di a descipil di Laignib, idón fer soér, socheniúil," &c. (P. asked D. for the material of a bishop from his disciples of Leinster, namely, a man free, of good family, &c.).

It is, of course, possible that this idiom may have developed independently in the two languages; but such a coincidence would be improbable, and the supposition that the Icelandic idiom was borrowed from Irish cannot be summarily rejected. I do not mean to suggest that the Irish and Icelandic words are in any way connected etymologically; but it seems quite reasonable to suppose that the use of the Irish word for "material" in a special sense may have suggested to a bilingual Icelandic a similar use of his own word *efni*. It is also possible that *domne* or *damne* may have directly suggested *efni* on purely formal grounds. To a foreigner, with an imperfect mastery of the language, the collocation *indamne*, "the material," would suggest the division *ind amne* (nom. fem. or acc. masc.) quite as easily as the actual *ind damne*. As *mn* for *fn* appears even in the oldest Icelandic MSS. (cf. Swedish *ämne* = Icelandic *efni*), it is easy to see how **amne* would naturally lead to *efni*.

HENRY SWEET.

CORRECTIONS IN THE TRANSLATION OF THE "SUTTA NIPĀTA."

Wood Green, N.

I.

An excellent and carefully edited text of the *Sutta Nipāta* has just been issued by the Pāli Text Society amongst its publications for 1884.

All who take an interest in Pāli philology and Buddhist literature will hail the appearance of so old and valuable a text. We are now able to compare Prof. Fausbøll's translation of the *Sutta Nipāta* in the tenth volume of the "Sacred Books of the East" with the

original Pāli, and can duly estimate the difficulty of rendering this sacred book into English. Based upon five MSS., the text of the *Sutta Nipāta* seems remarkably free from errors; yet a curious misreading has obtained the sanction of the editor, the MSS. probably offering no means of correcting the blunder. It occurs on p. 391, v. 1,048:—

"*Samkhāya lokasmin parovarāni
yassa jītam n'atthi kuhinci loke
santo vidhūmo anigho nirāso
atāri so jātijaran ti brūmiti.*"

This verse occurs in the *Anguttara Nikāya*, from which Prof. Fausbøll gives Dr. Trenckner's quotation. Here again the reading is inaccurate:—"Samkhāya lokasmin parovarāni yassa jītan (or yasmimijitam) n'atthi," &c.

The translator of course deals with what he finds in his text, and renders the foregoing verse as follows:—

"Having considered everything in the world . . . he who is not defeated anywhere in the world, who is calm without the fume of passion, free from woe, free from desire, he crossed over birth and old age, so I say."

The translator takes *yassa jītan n'atthi* to mean, literally, "to whom there is no defeat," *jītan* being here used as a noun. But *jītam*, I venture to think, is never employed in the sense of defeat—cf. *jītam apajitam kayirā*, &c., = *victoriam* . . . *cladem facere potest* (*Dhammapada*, v. 105). The usual term for defeat is *parājayo* in contradistinction to *jayo* and *vijayo* (*Jāt. iii.* pp. 6, 7; *Dham.* v. 201). *Yassa jītam* is here plainly a scribal blunder (cf. *Dham.* v. 179).

The editor gives the variant reading *yassāñhita* probably for *yassa ngitam*, and this again for "*yass' ingitam*," which gives good sense.

It seems that the older copyists had some difficulty with this verse, for the Sinhalese MSS. of the *Anguttara Nikāya* (*Devadūta-vagga III.* 4. 2) that I have consulted read *yasamsi-jitam* (or *yasamsi-jitam*), whilst the Burmese (Phayre) MS. has *yassīñcitam*, from which it is not difficult to see that the true reading is *yass' iñjītam*. "*Iñjītam*" or "*ingitam*" means "motion," limited often to "evil affections" (see *Dhammapada*, v. 255, "N'atthi Buddhānam iñjītam"—"Non est Buddhārum motus"—cf., *Thera-gāthā*, v. 386; *Sutta Nipāta*, v. 1041; *Samyutta-Nikāya*, v. 5).

A copy of the Commentary to the *Anguttara*, prepared for me by the learned Buddhist priest Subhūti, reads *yass' iñjītam*, and says that the *satta iñjītanī* by which an Arahāt is unmoved are *rāga*, *dosa*, *moha*, *māna*, *dittthi*, *kilesa*, *duccarita*. Buddhaghosa's reading is of course the true one, and must be admitted into the text.

II.

The following passage occurs in the *Sutta Nipāta* (v. 210, p. 37):

"*Aññāya sabbāni nivesanāni
aukāmayam aññataram pi tesam
sa ve muni vitagedho agidho
nāyāhati parāgato hi hoti.*"

This is rendered as follows in the "Sacred Books of the East" (vol. x., p. 34):

"He who has penetrated all resting places (of the mind and) does not wish for any of them, such a Muni indeed free from covetousness and free from greediness does not gather up (resting places) for he has reached the other shore."

Prof. Fausbøll has translated *nāyāhati* (not in Childers) as if it were *nāvyāhati*. The word *nāyāhati* does not mean "to gather up," but to "strive," "use exertion," "endeavour." In Buddhist phraseology he who has gone to the further shore has reached Nirvāna. An Arahāt is free from passion, and has no internal struggles (see *Sutta Nipāta*, v. 177).

In the *Samyutta Nikāya*, I. i. 1, Buddha, in

answer to the question how he crossed the stream, replies:

(a) "*Appatittham khvāham āvuso anāyāham ogham atarin ti.*"

(b) "*Yadā svāham āvuso santitthāmi tadāssu samsidāmi yadā svāham āvuso āyāhāmi tadāssu nibbuyhāmi.*"*

I.e.: "I indeed, not (now) exerting myself, crossed the shoreless stream." [The commentary explains *anāyāham* by *avāyamanto*.]

"When, sir, I remained quiet, then, in fact, I sank; (but) when I exerted myself, then, indeed, I reached the shore."

This notion is referred to again in the *Samyutta Nikāya*, II. i. 5:

"*yāva gādhāmi labhati
nadisu āyāhati sabbagattehi jantu
gādhā ca tadāhāna thale thito so
nāyāhati parāgato hi so ti.*"

"Until a man gets a firm footing (on the land) he strives with all his might and main in the stream; but, when he has gained a firm footing, and stands on *terra firma*, he no longer strives, for he has reached the further shore" (see *Samyutta Nikāya*, Ed. Feer, p. 53).

The Pāli root *yāh* corresponds to Sanskrit *√yāh*; cf. *viyāhati* (or *vyāhati*), "to dig or gather up sand or dust," and see *Suttavibhāṅga*, part i., p. 48: "*pamsum viyāhanto*," Com. to *Ambavatthasutta*.

III.

"*muniṃ moneyyasampannam tādīsam yaññam āgatam
bhakutim vinayitvāna pañjalikā namassatha*"

(Ver. 484, p. 85).

In the translation (p. 79) the phrase *bhakutim vinayitvāna* is altogether disregarded, and there is no note to inform the reader that anything is missing.

"The Muni who is endowed with wisdom, such a one who has resorted to offerings,† him you should worship."

Bhakutim vineti is to be compared with *bhakutim karoti* in the *Jātaka* book and *bhākutika bhākutika* in the *Vinaya* texts (see "Notes and Queries" in the *Pāli Journal* for 1884, p. 90). *Bhakutim vineti* means to put away frowning, hence, to have a calm, unruffled countenance, to put on a smiling face. R. MORRIS.

SCIENCE NOTES.

At a meeting of the General Committee of the British Association held last Monday, the meeting for next year at Birmingham was fixed for September 1, and the appointment of Sir William Dawson as president was confirmed. At the same time Manchester was chosen for the place of meeting in 1887. The proposal for the formation of an International Association, to meet every five years, was referred back to the council for further consideration.

MR. JOHN RYAN, of King's College, Cambridge, and also of London University, has been appointed to the chair of physics and engineering at University College, Bristol.

MR. STANFORD will publish immediately a large wall map of the British Isles on a scale of 11½ miles to an inch, showing the new parliamentary divisions. The topography of the map has been subordinated to the new electoral conditions, and will show clearly, by means of colour, the parliamentary counties which now supersede the civil counties for the

* *Nibbuyhāti* is not in Childers' Dictionary (see *Theri Gāthā*, v. 468).

† Literally "with all his limbs."

‡ Should it not be "such a one who has attained to offerings," i.e., by his merits as a sage?

purposes of parliamentary representation, the boroughs, and in figures the number of representatives for each. Plans of all parliamentary boroughs returning more than two members to the new parliament are given on a uniform scale of one inch to one mile, excepting those within the limits of Metropolitan London, which are drawn on the half-inch scale. Mr. Stanford will also publish a smaller map on the scale of twenty-five miles to an inch, giving much of the same information, though necessarily with less distinctness.

MR. STANFORD also has in the press a *Manual of Geology*, for students and general readers, by Dr. James Geikie, Murchison Professor of Geology and Mineralogy at Edinburgh. Dr. Geikie's idea in writing the book has been to produce a text book at once thoroughly accurate, and yet in such a form as to attract not only the student, but also the general reader. The work will be profusely illustrated.

THE Institution of Civil Engineers has issued a list of forty-two subjects on which original communications are invited. For papers read during the past session, the Watt medal was awarded to Prof. H. S. H. Shaw; the George Stephenson medal to Mr. W. Stroudley; Telford medals to Messrs. P. W. Willans and W. G. Brounger; besides twelve Telford premiums, and eight Miller prizes to students.

THE Gilchrist (Entrance) Engineering Scholarship is open for public competition at University College, London, on September 28, and following days. The scholarship is of the value of £35 per annum for two years, and candidates must be under nineteen years of age on October 1. The subjects are mathematics, mechanical drawing, use of tools, &c.

THE next session of University College, Bristol, will begin on October 6. In the chemical department lectures and classes are given in all branches of theoretical chemistry, and instruction in practical chemistry is given daily in the chemical laboratory. A special practical class for clothworkers and dyers is carried on by correspondence; and excursions to some of the mines, manufactories, and chemical works of the neighbourhood are occasionally made. The department of experimental physics includes courses of lectures arranged progressively, and practical instruction is given in the physical and electrical laboratory. The department of engineering and the constructive professions is designed to afford a thorough scientific education to students intending to become engineers, or to enter any of the allied professions, and to supplement the ordinary professional training by systematic technical teaching. Those who attend the mechanical engineering course enter engineering works during the six summer months; and, in accordance with this scheme, various manufacturing engineers in the neighbourhood have consented to receive students of the college into their offices and workshops as pupils. The engineering laboratory has recently been provided with a powerful testing machine, and instruction in the use of tools is given in the workshop. Special courses in surveying have been arranged, and excursions for field practice are frequently made. In the botanical department practical instruction is given by means of the botanical gardens, which contains upwards of 1,000 specimens.

AN almost perfect skeleton of Steller's extinct "Sea cow" (*Rhytina gigas*), from the pleistocene peat-deposits of Bering's Island, has recently been acquired by the British Museum, and is now exhibited in the Natural History Galleries in Cromwell Road. When the German naturalist, Steller, was cast away on Bering's Island in 1741 he found the *Rhytina* living in great numbers, and wrote a description of the

creature's habits. Though measuring, when fully grown, as much as thirty-five feet in length, and weighing between three and four tons, it was a harmless creature, living in herds in the shallow waters around Kamschatka and Alaska, and browsing upon the thick beds of marine vegetation fringing the coast. It has since become totally extinct, and its remains are difficult to procure. The remarkable specimens now in our possession has been described by Dr. Henry Woodward in the September number of the *Geological Magazine* and also in the *Journal of the Geological Society*.

PHILOLOGY NOTES.

THE Clarendon Press is about to publish the first two of a series of *Anglo-Saxon Reading Primers*, under the editorship of Mr. Henry Sweet. They are intended to give extracts from the more important works of Old-English literature in a convenient form and moderate compass (not exceeding 100 pages). The texts are printed exactly as in the MSS., whose accents are carefully reproduced. Each has a glossary of such words and meanings as are not explained in the glossary to the *Anglo-Saxon Reader*. The first volume consists of *Selected Homilies of Ælfric*, the second of *Extracts from Alfred's Orosius*.

THE third fasciculus of the Phœnician section of the *Corpus Inscriptionum Semiticarum*, comprising the inscriptions of Gaul and Spain, and part of those of Carthage, is entirely printed so far as regards the letter-press, which extends to sixteen sheets. Eight of the plates are completed, and the remaining six are being proceeded with. M. Renan expects that the part will be submitted to the Académie des Inscriptions early in October. The first chapter of the Aramean section is in slips; the second chapter, containing the Aramean inscriptions from Assyria, is ready for press. The first fasciculus of the Himyaritic section will, it is hoped, very soon be ready for the printers.

UNDER the title of *Die Scheibaniade*, Prof. Vambéry has published an Uzbek epic, by Muhammad Salih, telling the story of Scheibani Khan, the great Turkoman conqueror of the sixteenth century. Beside the original text, printed from a unique MS. at Vienna, he has also given a German translation on the opposite side of the page, an introduction, and notes. The poem itself consists of 4,500 double verses, arranged in seventy-six cantos. The book, which is handsomely printed, with a facsimile illumination for frontispiece, is published for the author by Herr Kilian of Buda Pest, and can be obtained in this country from Messrs. Trübner.

IN the current number of the *Revue Celtique* (tome vi., no. 4), M. Gaidoz announces that he retires from the editorship of this magazine, which he founded in 1869. He is succeeded by M. d'Arbois de Jubainville, Professor of Celtic in the Collège de France.

THE new number of Kubn's *Zeitschrift* contains the first of a series of essays by Bartholomæ on the Gāthās, and an explanation by Geldner of eight obscure words in the Avestā. Wackernagel and W. Meyer have some miscellanies on Greek and Latin grammar. Mr. Whitley Stokes has a paper on the neo-Celtic verb substantive, the forms of which he refers to no less than ten roots, and Prof. Thurneysen of Jena publishes his discovery of fem. *i*-stems in Old-Irish. His examples are: *Brigit* = Sanskrit *brhatī*, *adaig* ("night"), *caill* ("forest"), *cricc* in *fo-chricc* ("reward"), *taid-chricc* ("redemption"), *inis* ("island"), *mēt* ("quantum", "greatness"), and *sētig* ("wife"). To these may be added *airlis* ("a pound"), *fēil* ("fes-

tival"), *fuil* ("blood"), *glais* ("stream"), *liathróit* (ball), *móin* ("bog"), *raith* ("stronghold"), *rígain* ("queen") = Sanskrit *rājñi*, and *táin* ("a driving"). He also finds in Irish (as he supposes for the first time) some remains of the fem. *u*-declension. But he has overlooked the fact that, as far back as 1870, Count Nigra published, in the *Revue Celtique*, i. 151, Mr. Stokes's explanation of *deug* or *deoch* ("a drink") as a fem. *u*-stem. Other such stems are *druth* ("harlot"), *luth* ("door"), *mucc* ("pig"), *much* ("mist"), and *orgun* ("smiting"), with its compounds *ess-orgun*, *frith-orgun*, *timn-orgun*, *tuargun*, and *tuargun* ("robbery"). *Uall* ("pride"), quoted by Thurneysen as an *u*-stem, is really a feminine *ā*-stem; and the gen. sing. *uallbe*, which he cites from the Würzburg codex in support of his theory, is only a scribal error for *uaille*. Thurneysen also adds *síd* ("elfmound," and, in the plural, "elves") and *tír* ("land") to Ebel's list of Irish stems in *s*. But his identification of *síd* with Latin *sídus* ("constellation") is clearly wrong. *Sídus* seems to stand for **sigidus* (cf. *signum*) as *nūdus* for *nugdus* = Irish *nocht*. The Italic cognate of Irish *síd* seems the Sabine *noven-sides*, whence Latin *noven-siles*. Other Irish *s*-stems not mentioned by Ebel are *ag* ("cow," plural *aige*); *au* ("ear") = Latin *aus* in *ausculto*; *dess* ("god," plural *d-e*), cognate with Greek *des* in *θεσφατος*; *gleinn* ("valley"); *og* ("egg"); *onn* ("stone"), perhaps = Latin *pondus*; *sál* ("sea") = *σάλας*, and apparently *ad* = *ador*. The *gu* ("choice"), in *for-gu*, *ro-gu*, *to-gu*, *ucu* (= *ud-gu*) is = Latin *gur*, *gus*, in the Old-Latin *augur* ("presage"): Pro certo arbitror sortes, oracula, adytus, augura, *Att. ap. Non.*, p. 488, and *augus-tus*.

FINE ART.

GREAT SALE OF PICTURES, at reduced prices (Engravings, Chromos, and Olographs), handsomely framed. Everyone about to purchase pictures should per a visit. Very suitable for wedding and Christmas presents.—Geo. Rees, 115, Strand, near Waterloo-bridge.

The Gallery of Art of the Royal Institution, Liverpool. By William Martin Conway. (Seeley.)

TO Londoners the Liverpool Gallery, which contains the collection of William Roscoe, is comparatively little known; but in the winter of 1880-81 they had an opportunity, at Burlington House, of making acquaintance of some of its most curious and interesting examples of early art, both Flemish and Italian. There were the two fragments of Giotto's fresco sawn from the walls of the burnt church of the Carmelites at Florence, representing "The Presentation of St. John the Baptist to Zacharias," and "The Daughter of Herodias receiving the Head of John the Baptist"; besides the interesting picture of "St. Bernardino Preaching," which was ascribed to Pesellino, and rashly said to contain a representation of the cathedral at Florence and portraits of several of the Medici. There were also the two strange and forcibly-painted panels ascribed to Michael Wohlgemuth, which have since been identified as the wings to a "Crucifixion" in the National Gallery (No. 1,049), ascribed in the catalogue of that collection to the Westphalian school of the sixteenth century; and last, and best, the undoubtedly genuine little Simone Martini, which represents with such a delightful, but reverent, naïveté the reception of the child Christ by His anxious parents after his absence "about His Father's business."

These pictures, however, by no means ex-

haust the treasures of the Liverpool collection, which contains some well-preserved and authentic examples of Byzantine art and of the early Florentine and Sienese schools, a strong Signorelli, an Ercole (di Antonio) Roberti Grandi, a fine Bonifazio, a probably genuine portrait by Lukas van Leyden, and, not to weary with too long a list, some vigorous examples of Tintoretto, including a magnificent sketch for the great "Paradise." Although a great many of the works in the gallery may be described as "school" pictures, and to many of the best it is difficult to assign a master's name with any certainty, the collection is of great interest to students, and well worth the attention which has been paid to it by Mr. Conway. It was, moreover, quite time that some more trustworthy account of it should be written than that contained in the present catalogue.

Although here and there I cannot entirely assent to an opinion of Mr. Conway's (as where he says that greater praise cannot be given to painters than that they hide their best work in corners), and once or twice his description of a picture seems a little too coloured with his own fancy (as when he asserts, with reference to the seated figure of the Virgin in the panel by Martini already referred to, that she has "failed from fatigue and must needs sit down"), he has executed a difficult task with ability. His grasp of the history of art and his acquaintance with recent scholarship is shown in every page; and he has resisted the temptation, so seductive to critics of the present time, to append an authoritative label to every doubtful work. Moreover, the essay is very readable, and is marked by original thought and genuine insight, as well as by knowledge and care. The work is in folio, and comprises but thirty-four pages of text, accompanied by twelve good photographs of some of the best pictures.

COSMO MONKHOUSE.

MARINUS VAN REYMERSWALE.

QUINTYN MASSYS is credited with the original conception of a picture, a half-length life-size painting of St. Jerome in his study, a skull before him, his volume of annotations beside him, and an open missal on the table with books, pen, ink-born, and parchment MSS. These, with a half-burnt guttering candle in a brass candlestick on a shelf behind the olive-draped table, form the elaborately painted details. Among the thirteen known repetitions of this composition not one is signed by Quintyn Massys, while two at Madrid are signed by Marinus, of ReymerSwale, with the respective dates, 1521 (41 ?) and 1535. A third such picture, signed and dated 1541, has lately been discovered at Louvain by the learned archivist of that city, Mr. E. van Even, in the possession of a private family, De Becker. M. De Becker bought it in May last, from the convent of the Colletine nuns in Louvain; the nuns know only that it formerly belonged to St. Gertrude's Abbey, which foundation, doubly obnoxious to the French at the end of the last century for its piety and aristocracy, for it was a so-called "abbaye noble," was suppressed by the French Republic in 1797. The picture is in an excellent state of preservation; only in a few small spots the thin layer of paint has chipped off, probably in consequence of a blow, showing the panel beneath. The fineness of the execution, the multiplication of the details without crowding, the richness of the colouring undimmed by time, equal any other work I have seen of

Marinus, or Quintyn Massys. The figure of the saint, draped in noble folds of the red gown, with the cardinal's hat behind him, is painted and conceived with a striking realism. The thin aquiline nose, the bright brown eyes gleaming roundly from their sunken sockets, the long grey beard, the wrinkled skin drawn tightly over the fleshless and hairless cranium, give an impression of shrewd watchfulness for the sins of this world rather than devotion to a heavenly ideal; a moralist rather than a mystic this Jerome would seem to be. The long-pointed fingers displayed upon the table before him, reminded me of those of Marinus's "Money-changers," the pointedness and length exaggerated by the ascetic emaciation of the saint, the nails and the creases in the knuckles painted minutely. The signature is plainly to be seen on the back of a book upon which rests an open missal in the very centre of the picture. The full-page miniature displayed in the missal represents the Ascension of Christ, and in a narrow compartment below, the vanquishing of Evil in the form of a dragon, retiring confounded into the jaws of hell. The signature is the same which Dr. Waagen, on the Munich picture of "The Money-changers," misread "Maxing."

"Mazin' . me . fecit . 1541."

I have since seen an exact replica of this St. Jerome at the convent of the Black Sisters of Bethel, at Bruges. It is mentioned by Mr. Weale in his Guide as of the school of Quintyn Massys. As far as I could judge, without taking it down from the wall of the chapel, it seemed in every way equal to the one I had seen a few days before at Louvain. It lacks the signature, but if not by the hand of Marinus himself, it is by a very clever copyist.

ANNIE R. EVANS.

CORRESPONDENCE.

ROCK EXCAVATIONS IN NORTH ARCOT DISTRICT, MADRAS.

Edinburgh : Sept. 15, 1885.

In the *Arcot District Manual* (pp. 203-4) Mr. Cox mentions some rock-caves within the bounds of Māmandūr village, five miles from Conjiveram, and supposed to be "of Jaina origin." But as the common people of that part of India have almost a habit of saying that any very old temple or other structure was made by the Jainas, or in the time of the Jainas, such a statement is of no historical value unless otherwise authenticated. My assistant, Mr. A. Rea, while in the neighbourhood last month, visited these caves. They are in a low hill which forms the east bank of the large tank or lake of Māmandūr, close to Narasapāiyam, and the two farthest north are near its base and face the east; the other two are considerably to the south, and higher up the hill.

Taking them in this order, No. 1 is a small oblong hall with two octagonal piers in front having bracket capitals and square blocks at the base and under the brackets, carved with a lotus flower on each face. In the back is a cell, the front of which projects a little into the hall and has a moulded base and cornice. In the cell is a Brahmanical altar or base for an image; and in the left end of the hall are the remains of an inscription in about nineteen lines, which formerly covered a space about 5 feet wide by 4 feet high, and is in a character that may be pretty safely asserted to be not later than the eighth century, and may be earlier. Unfortunately the greater part of it has peeled off, and only a few letters here and there are legible. Another inscription in one line is outside the front pillars, but I have not received the facsimile of it. The first, however, is probably coeval with the shrine, and relegates it to Pallava times.

The second cave has two rows of pillars similar to the first, but without ornament, and has three cells with figures carved in the spaces between their doors, similar to the Brahmanical figures in some of the caves at Mahābalipuram or Seven Pagodas. In this cave are two Tamil inscriptions, in characters similar to those of the Leiden and Tiruppāvanam copper-plates. The first, in the left end of the hall, is in 13 lines about 4 feet long, and is 3 feet deep. It records that in the fifteenth year of Kopparakēsarivanma, two persons gave 45½ sheep to provide half the expense of a lamp to the god Vālisvaramudaiya Mahādeva. The second is in 19 lines, and covers a space about 4 feet square on the right wall, and, except a piece in the middle of the first five lines, is nearly entire. It records the gift, in the sixteenth year of Kōvirājarājakesarivanma, of 46 sheep—also to pay half the expense of keeping a lamp burning. These inscriptions are evidently long subsequent to the date of the excavations.

Cave 3 is at the corner of a large rock of granitic gneiss midway up the hill, and is much larger than the others and with more cells; but it is quite unfinished, as is also No. 4, which has two piers in front and has been intended, like No. 2, to have three cells or shrines. It is thus evident that these caves of Narasapāiyam or Māmandūr are in no way connected with Jainism, but, like those at Mahābalipuram, are purely Brahmanical and probably of about the same age.

Mr. Rea has also recently visited Mazimangalam and a number of other temples in the Chingleput district, with apsidal sikharas, which were supposed to be of very early date. His report has not yet reached me; but from what I learn they may probably turn out to be of more recent date than was supposed. They seem to have been small Chola shrines, to which were added mandapas and courts in about the fifteenth century.

JAS. BURGESS.

NOTES ON ART AND ARCHAEOLOGY.

MR. HUBERT HERKOMER'S School of Art at Bushey will open for its next session on October 5. Applicants must send examples of their work before September 25.

MR. A. BORGES, Director of the Fine Art Department of the Albert Palace, is organising an exhibition of pictures of Old London and its environs, and will be much obliged to any possessor of paintings, drawings, and engravings which fall within the scope of the proposed exhibition, who will communicate with him on the subject.

THE archaic statue of a bull, which was brought from Athens by Cockrell about sixty years ago, has been presented to the British Museum by Sir Charles Mills, of Hillingdon Court, near West Drayton, and is now on view in the Elgin room.

ONE of the masterpieces of Lucca della Robbia at Florence has been sacrificed to culpable carelessness. The cleaning of the magnificent church in the Via Nazionale was left to the assistant of a picture-dealer. This man set his ladder against the neck of one of the apostles; and the instant he began to ascend, the beautifully wrought terra-cotta head fell to the ground and split into fragments.

THE Conseil municipal of Paris has passed a resolution that all the statues in the squares and public gardens shall be furnished with inscriptions indicating the subject represented.

M. CROISY, the sculptor, has been appointed a chevalier of the Legion of Honour.

A SUBSCRIPTION is proposed for the erection of a monument to the memory of Jules Bastien-Lepage in one of the squares of Damvillers, his native town.

M. J. CAHEN, of Paris, will publish by subscription next month a collection of fifty plates, entitled *Costumes Militaires*, 1789-1814, drawn and lithographed by Charlet, with descriptive letterpress by Guillaumot fils.

PREPARATIONS are being made by the artist community of Düsseldorf for the celebration, on a handsome scale, of the seventieth birthday of Andreas Achenbach on September 29. There is to be an exhibition, consisting entirely of Achenbach's works, and a public banquet, which will be attended by a large number of artists from other places.

THE Historical Society of West Switzerland held its annual meeting at Freiburg on September 9. Prof. H. Carrard of Lausanne, gave an account of the newly-formed society, "Pro Aventico." The object, according to the rules which are now published, is systematic exploration of the remains of the great Roman city Aventicum, and the preservation of all "finds" as public property. The future excavations are to be conducted by members of the "Pro Aventico." A local society has been constituted at Avenches itself, the members of which engage to use all possible precaution to hinder any antiquities from being sold to private collectors until they have been first offered to the museum.

THE four hundredth anniversary of the birth of the painter Gaudenzio Ferrari was celebrated on August 22-25, in his native province of Valsesia. At Valduggia, where he was born, a school of art has been founded in his honour; and at Varallo, the chief town of the province, a statue has been erected to his memory, executed by Signori P. della Vedova and Giuseppe Antonini.

THE *Kunstchronik* of September 10 contains the first part of an article by Dr. J. P. Richter, pronouncing decisively against the correctness of the ascription to Leonardo of the "Ascension" discovered a year ago in the lumber-rooms of the Berlin Gemäldegalerie.

THE battle of the Venice Sketchbook is continued by M. Eugène Muntz in the current number of the *Gazette des Beaux Arts*. He takes, of course, the Raphael side, and argues with exemplary moderation, bringing up in good order all the evidence available, adding several new instances of the similarity between the drawings and the pictures by Raphael, and replying vigorously to some of Morell's arguments. The paper, which will be concluded in the next number, is illustrated by facsimiles of drawings, and is an important contribution to the controversy. M. Georges Lafenestre's second article on the Haarlem Museum is illustrated with an etching by M. H. Toussaint, after the fine portrait of Van Berensteyn, by Franz Hals, recently acquired by the Louvre.

IN *L'Art* (Sept. 1), M. Leehoff has etched the second of Baron Alphonse de Rothschild's curious pictures of Pierrot by Decamps. This shows Pierrot disturbed in his repast by the apparition of a rabbit from a hole near his feet. Among other papers is one on the decorative designs of M. François Ehrmann illustrated by his fine composition of "Les Lettres, les Sciences, et les Arts de l'Antiquité," which is to be reproduced in Gobelin tapestry for the decoration of the Salle Mazarine at the Bibliothèque Nationale. We are glad to see that the merit of the *Magazine of Art* is warmly recognised in an article by the editor.

MUSIC.

HEREFORD MUSICAL FESTIVAL.

II.

Hereford: Sept. 12, 1885.

THE performance of the "Last Judgment" on the Wednesday evening of the festival was, perhaps, as perfect in effect as could be. Spohr's music is sometimes held to be inadequate to the dread solemnity of such themes as he sought twice or thrice to illustrate. It is certainly beautiful in form, harmonious, and sweet, giving the impression of great finish, which would but ill accord with the almost Calvinistic, incomplete theology of the theme of M. Gounod's latest work; but Spohr's theology here is kindlier, and his music does not stray into the mistaken path of descriptive spiritual terrorism. The duet for soprano and tenor, "Forsake me not in this dread hour," the solo "I saw a new heaven," proclaimed by Mdme. Albani, and the quartett "Blest are the departed," were especially fine features in a noteworthy production, to which the then admirably controlled choir and orchestra contributed their full due. The other principals were Mdme. Patey, Mr. Lloyd, and Mr. Santley. The effect of the oratorio's solemn beauty, and of the completeness of its performance, was surely added to by the sense of the age and the long continued religious uses of the surrounding cathedral, which the labour and thought of five generations had reared securely in remote unsettled times.

Bach's cantata, "A stronghold sure our God remains"—the second item on the same evening—needs no comment beyond this, that one of numerous church pieces written in a day when if the anthem exceeded fifteen minutes the clergy were not charged with Ritualistic offences against a Church Association, it presented its great composer in but sorry form, and disappointed many who, in the year of Bach's bi-centenary, would have welcomed his music. Nor, we fear, is this to be rectified by its inclusion in the Bristol programme next month. The attraction of Thursday morning was Herr Dvorak's "Stabat Mater," a recent work of original and rare talent, which has before been commented on; which also should be often performed till a large public appreciate the music's suitability to the spirit of the hymn, its sympathetic grasp and expression by the composer. This performance regrettably afforded an instance of the inartistic self-insistence which even the greatest singers sometimes fall into. It is unnecessary to say that when they thus forget the music and the composer's directions in lieu of forgetting themselves, they are no longer the greatest artists. Mdme. Albani, gifted with rarest vocal quality and dramatic expression, occasionally does herself an injustice in this regard.

Mr. C. H. Lloyd's "Song of Balder," for soprano solo (Miss Annie Williams) and chorus, was duly produced at the Thursday's concert. It is a clever little work, reflecting musically with success and some originality the emotions of the eternal round of day, night, and returning dawn; or, further symbolised, of the round of the recurrent seasons. The poem is by Mr. F. E. Weatherley, and its production here is to be commended, merits apart, from the local connexion. Besides the composer's intimate association with the three choirs, the author was formerly a student at the Hereford School, though, we believe, a native of Portishead, Somerset. An example is thus set to Bristol; where, however, the Committee not only announce no new work, nor recent work of first importance, but continue to avoid the local resources of orchestra, conductor, and cathedral churches; while the three choirs do their work admirably, under the control of their cathedral organists. One condemnatory word

must, however, be said of these festivals, that the church prayers at the close of each occasion are entirely out of place after music, the most lofty, impressive, and adequately performed. We wish the practice might be discontinued.

MUSIC NOTE.

MR. W. A. BARRETT, vicar choral of St. Paul's, will deliver a course of ten lectures on "The Historical Development of Glee and Part-Songs" at the City of London College, in connexion with the Society for the Extension of University Teaching. The introductory lecture will be given on October 1, at 8 p.m., and the others on each succeeding Friday. They will be illustrated by glees and part-songs, and, at the close of each lecture, work will be done in class.

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